



This treatise concernynge the fruytfull
saynges of Dauid the kyng & prophete in
the seven penytency all psalmes. Deuyded
in seven sermons was made and compyled
by the ryght reuerente fader in god Johan
fyscher doctour of dyuynyte and byshop of
Rochester at the exortacion and sterynge of
the moost excellent pryncesse Margarete
countesse of Rychemout & Derby / & moder
to our souerayne lord kyng hery the. vii:

Here begynneth the prologue.

Whan I aduerte in my remembraunce the scrup-
full & noble translatyons compyled & transla-
ted in tyme past by many famous & excellent
doctours grouded on scripture by hye aucto-
ryte/ the Whiche syngulerly not themselfe ap-
plyed dayly to pronounce the wordes of our blessed saup-
our Ihesu & of many prophetes & prudent ecclesiastycall
doctours Whose mydes With the grace of the holy ghost
was spyrtyually enlumyned / but also the sayd doctours
them endeuoured wth dyligent labour to put in memory
by Wrytynge the sayd sermons to the grete vttyltye and
helthe of the reders & herets of the same/ the Whiche pre-
mysles by me inwardly consydered for as moche as I of
late before the moost excellent pryncesse Margarete coun-
tesse of rychemonde & derby & moder vnto our souerayne
lorde the kynge Henry the seuenth/ publyshed the sayen-
ges of the holy kynge & prophete Dauid of the .vii. peny-
tencyall psalmes in the Whiche my sayd good & synguler
lady moche delectyd/ at whose hygh comaundement & gra-
cious exortacyon I haue put the sayd sermons in Wry-
tynge for to be impressed/ that all tho persones that enten-
tyfely rede or here them may be styred the better to trace
the way of eternall saluacyon insacyatly to beholde With
Ioye inestimable the glorious Trynyte Who preserue
ghostly & bodyly my forsayd lady and our redoubted soue-
rayne lorde her sonne With all his noble progeny and that
the intellygentes of the sayd sermons may be gladder in
the path of ryght wysnes dayly to perseuer.

Here endeth the prologue.

Domine ne in furore.



Whendes this day
I shall not decla-
re to you any par-
te of the epyllle or
gospelle / Whiche
perauenture ye a
byde to here atte
this tyme. But at the desire & instaunce
of them (Whome I may not contrary
in any thyng Whiche is bothe accor-
dynge to my dute and also to theyr soules helth). I haue
taken vpon me shortly to declare the fyrst penytencyall
psalme. Wherin I beseeche almyghty god for his grete
mercy and pyte so to helpe me this daye by his grace that
Whatsoever I shall say may fyrst be to his pleasure to the
profyte of myn owne Wretched soule / and also for the hol-
some comforte to all synners Whiche be repentaunte for
theyr synnes & hath tourned themselfe With al theyr hole
herte & mynde vnto god / the Way of Wyckednes & synne
bitterly forsaken. But or We go to the declaracyon of this
psalme / it shall be profitable & conuenient to the We Who
byde Wryte this psalme / for What occasyon he Wrote it /
and What fruyte / profyte / & helpe he obteyned by the same
Dauid the sone of Jesse a man syngularly chosen of al-
myghty god / & endued With many grete benefytes / after
warde he synned greuously ayenst god and his lawe / &
for the occasyon of his grete offence / he made this holy

psalme / and therby gate forgyuenes of his synnes. Be-
holde / take hede who he was / of what stocke he came
that made this holy psalme / for what occasyon he made
it / and what profyte he obteyned by the same. But these
thynges shall be moze openly declared / that eche one of
you may knowe how grete a synner this prophete was
and also the gretenesse of his synne / that we by the exam-
ple of hym warned / instructe / and monysshed / despayre
not in any condycyon / but with true penaunce let vs aske
of our blessyd lord god mercy and forgyuenesse. We shall
perceyue and knowe the gretenes of his synne so moche
the better and sooner / yf his grete unkyndnes shewed
ayens god almyghty that was so benefycyall vnto hym
be made open and known to vs. ¶ Jesse the fader of
Dauid had seuen sones / Dauid was the yongest of them
all / leest in personage / leest sette by / and kepte his faders
shepe. Not withstandinge the goodnesse of almyghty
god onely dyde electe and chose hym / all his brethren re-
gecte and set aparte. And than comaunded Samuel the
bysshop and prophete to anoynte hym kynge of Israhell.
Was not this a grete kyndnes of almyghty god shewed
vnto suche a maner byle persone set to the offyce of ke-
pyng beestes that he of his goodnes wolde call from
soo byle an offyce / sette hym by his commaundement as
kynge and hede of all his people. But lette vs se what
dyde he moze for hym. Kynge Saul in to Whome after
the brykynge of the commaundement of almyghty god
entred a Wycked spiryte / the whiche troubled and vexed
hym sore. And whan that he made serche all aboute for
to haue a cunnyng and a melodious harper / by whose
swete sounde whan that he sholde stryke vpon his har-
pe / the woodnes of the foresayd Wycked spiryte sholde

be mytygate and swaged / none suche coude be founde
but this same Dauid / Whiche by a specyall gyfte of al=
myghty god coude playe Well and nobly vpon the harpe
At any tyme Whan the Wycked spyryte bered and trou=
bled kynge Saul / Dauid sholde come before hym. And
as ofte as he played vpon his harpe / bothe Saul Was re=
fresched and comforted / and the Wycked spyryte depar=
ted and troubled hym noo more for that tyme. Was not
this a grete benefyte of god gyuen to Dauid. And besy=
de this Whan Israhell sholde make batayle ayenst the
phylysteis / one of theyr nacyon amonge them a meruay=
lous stronge man as grete as a gyaunt / strengthened and
cladde on euery feture With sure and stronge armure / he
called all Israhell to fyght With hym man for man vn=
der this condycyon / that yf ony Israelyte coude bayn=
quyssh hym in batayle / all the multytude of þ phylysteis
sholde be subgettes to Israhell / and contrary Wyse / yf he
gate the vyctory / all Israhell in lyke condycyon sholde
be subiugate and thral vnto the phylysteis. No man a=
monge all the grete multytude of Israelytes had auda=
cyte or boldnes With this monstrous creature this phy=
lyste to make batayle / saue onely this lytell persone dauid
To Whome almyghty god gaue soo grete boldnes (all
though he Was but lytell in personage and stature) ne=
uertheles he in no condycyon fered to fyght and make ba=
tayle With this grete and myghty gyaunt. At the laste
though he it Were incredyble to euery man that Dauid
sholde haue the vyctory / he armed hymselfe With the ar=
mure of kynge Saul. But as a man not customed to We=
re harneys / he Was than more vnwylde to do ony fayte
of armes than he Was before / and coude not vse at lyber=
te ony membre of his body. Therfore soone he strypped

hym of that araye / & naked Without any maner Wepon
erthly to defende hymselfe saue onely With his staffe syn-
ge and a stone / Wente forth to fyght With this grete gy-
saunte. And as this phylyste came to hym Warde With a
cruell and blasphemous countenaunce / he hytte hym at
one cast With a stone on the foreheed and so ouerture We
hym / and shortly Dye We nygh hym and With the swer-
de of the same defourmed creature he stroke of his heed.
O meruaylous god by Whose onely powet this Weyke
and lytell persone Dauid vnarmed obteyned the grete
and meruayllous vyctory of soo proude an enemye. But
What of this / the benefytes Whiche almyghty god dyde
for hym be innumerable and impossyble for me now to
shewe them all. He defended hym agaynst the enuyous
myndes of his brethren / he defended hym from the daun-
gers and perylles of the two cruell beestes the lyon and
the bere / he saued hym harmelesse from the enuyous per-
secucyons of kynge Saul / more ouer ayenst the hatred
of the phylysteis. And at the last Whan kynge Saul Was
deed he made hym kynge of Istrahele. By these grete and
manyfolde gyftes We may vnderstonde how moche da-
uid ought to humyle hymselfe vnto almyghty god and
how moche he Was bounde to hym. Also how vngen-
tyll he ought to be reputed and taken / yf he sholde not
serue his lord and maker With all his hole mynde and
true herte. Ferthermore after he Was made kynge lyued
in peace and ease / and had many Wyues / not contente
With them / set aperte the goodnes and gentylnes of al-
myghty god / he toke to hym an other mannes Wyfe / and
With her comytted adulterye / contrary to goddes la We.
This Woman Was the Wyfe of his true knyght called
Urie Whiche at that tyme Was in the kynges Marres

as a balpant knyght. Dauid than ferynge that his gre
uouse offence of aduoutre sholde be openly knowen/
sente for Urie / trustyng veryly at his comynge that he
wolde resorte vnto his wyfe but fermely he denyed it/
and wolde not come at his sendyng for. Than Dauid
seyng that / founde the meanes by his letters sente vnto
Joab the chiefe capytayne of his hoost that the sayd Urie
sholde be sette in the foremost warde of the batayle / and
so for to be slayne / Whiche accordyng to his desyre was
done / and this good knyght Urie there suffred dethe.
Beholde thaccumulacyon and hepyng of synne vpon
synne / he was not satsfied with the grete offence of ad-
uoutre done ayenst almyghty god / but shortly after com-
mytted manslaughter. Auoutre in ony persone is to be
abhorred / and it is more to be abhorred yf manslaughter
be Joyned to it / and namely the sleynge of soo cleane and
soo holy a man to Whome he was soo gretely beholden
for his trouthe and laboures Whiche he toke in his war-
res and besynes. Now moreouer how many grete be-
nefytes had he before this of almyghty god / Wherby he
myght not of very ryght breke the leest of his commaun-
dementes Without grete unkyndenes / he neuerthelesse
wolde not lette to commytte these abhomynable synnes
auoutre and manslaughter / and a longe season laye and
was accustomed in theym. But yet let vs calle vnto our
myndes how mercyfull almyghty god was vnto hym
for all this. Our blessyd lord almyghty god of his in-
fynyte goodnes and mekenes sente a prophete vnto hym
the Whiche warned hym of his grete offences. And as
soone as Dauid was in wyll for to knowlege hymselfe
gyltye and sayd. **Peccavi domino.** I haue offen-
ded my lord god / anone forth with all his synne was

forgyuen. Is not the grete mercy & mekenes of almygh-
ty god grete to be magnified and spoken of that he she-
wed to Dauid after so grete benefytes gyuen vnto him
after his greuous offences and very grete unkyndnes.
soo soone for to gyue hym mercy and forgyuenesse. yes
truly. yet not withstandynge for all this / anone he for-
gate the goodnes of almyghty god & agayne fell to synne
in the synne of pryde / beyng proude of the grete nombre
and multytude of his people against the comaundement
of the lawe of god / wherby all his grete unkyndnes be-
fore was reuewed more and more. What thyng myght
he than trust to haue but onely the punishment of god /
Whiche he gretefully feryng was metuapllously penitent
and knowleged hym selfe greuously to haue offended
our lord god askynge mercy / made this psalme wyth
grete contrycyon & sorowe in his soule / wherby agayne
he obteyned forgyuenes. Now ye vnderstoude who ma-
de this psalme / what occasyon caused hym to wyte it /
What proufyte he gate by the same. Whiche of vs now
that were seke in any parte of his body beyng in Jea-
pardy of deeth / wolde not dyligently serche for a medy-
cine wherwith he myght be heled / and fyrste make in-
quyrycyon of him that had y same seknes before / wolde
we not also put very trust & hope to haue remedye of our
dyssease by that medycine wherby lyke maner seknes &
dysseases were cured before. Wyth we now therefore ha-
ue herde tell for a trowth how gretefully seke and dysseased
this prophete Dauid was / not with seknes of his bo-
dy: but of his soule / & also with what medycine he was
cured and made hole. Let vs take hede and vse the same
whan we be seke in lyke maner as he was by our syn-
nes shortly to be cured / for he was a synner as we be

but he dyde holosome penaunce makynge this holy psalme
Wherby he gate forgyuenes & Was restored to his soules
helth. We in lyke Wyle by ofte sayenge and redynge this
psalme With a contryte herte as he dyde askynge mercy /
shall Without doubte purchase and gete of our best and
mercyfull lord god forgyuenesse for our synnes. This
psalme is deuyded in thre partes. In the fyrst the mercy
of god is asked. In the seconde reasons be made Wherby
the goodnes of god sholde be moued to mercy / and in the
thyrde is grete gladnes thewed for the vndoubtefull ob
teynynge of forgyuenes. All thoughe almyghty god in
his selfe and of his eternall beyng & nature is Without
mutabylte or chaunge / yet dyuers affectes be gyuen to
hym in maner as be in man / as it myght be thought / som
tyme Wroth and somtyme mercyfull in case he myght be
chaunged fro Wrath into mekenes / but not Withstandyn
ge as saynt James sayth. *A pud deū nulla trans
mutatio ē neq; vicissitudinis obumbratio.*
God is Without mutabylte or chaunge / he is alway one
for as We se the beme that cometh from the sonne alway
one in it selfe hurteth and greueth the eye that is not cle
re and persyte / and comforteth the eye whiche is pure
Without any chaunge of his operacyon. Soo almyghty
god is called greuous vnto a synner infecte With the ma
lyce of synne / and meke and gentyll vnto the ryght Wyle
man that is purged from synne / this is done Wythout
mutabylte in god. Truly as long as a creature conty
nueth in the Wretchednes of synne / so long shall he thyn
ke that god is Wroth With hym / lyke as the eye Whyles
it is soze / soo long shall the sonne beme be greuous and
nosyme to it / and neuer comfortable tyll the sekenes and
dyscase be done aWaye. Therfore Dauid consyderynge

in hymselfe how greuously he had offended almyghty
god/ & that man may bere and suffice his punysshement/
maketh his prayer þ he vouchesaue neyther to punyssh
hym eternally by the paynes of hell/ neyther correcte him
by the paynes of purgatorie but to be meke & mercifull
vnto hym. **T**he maner Wayes almyghty god delecth w
synners after thre dyuers kyndes that be of them. Some
maners of synners there be that contynue in theyr Wret-
chednes vntyl they dye & those almyghty god punyssheth
in the eternall paynes of hell/ the mynystrs of those pay-
nes be the deuylles. Some maner of synners there be that
som what before theyr deth hath begon to be penytent &
amende theyr lyfe/ & these almyghty god punyssheth in þ
paynes of purgatorie whiche haue an ende/ & they be my-
nystrd by his aungelles. **T**hyrdly some there be whiche
by grace in this lyfe hath soo punysshed themselves by pe-
nauce for theyr offences/ that they haue made a suffycient
recompence for them. And these almyghty god dooth ac-
cepte by his infynyte mercy. **T**herfore this pphete sayth
Dñe ne in furore tuo arguas me: neq; ira
tua corripias me. **M**iserere mei dñe qm̃ in-
firmus sum. Good lord correcte me not in the euer-
lastinge payne of hell/ neyther punyssh me in the paynes
of purgatorie/ haue mercy on me good lord for I am feble
and weyke. **O**f a trouth euery man & woman shall ston-
de before the trone of almyghty god at the daye of Iuge-
ment/ & at that tyme suche as neuer wold be penytent for
theyr offences in this lyfe shall be punysshed very sharply
and greuously in the eternall paynes of helle & with this
moost sharpe & greuous worde spoken of almyghty god
Ite maledicti in igne eternũ. So ye cursed peo-
ple into the eternall fyre. They shall go awayne from his

face Whose beaute can not be expessed/Wheron the aun-
gelles desyreth to loke and to beholde it. And also they
shall departe With his curse/not in to a place of ony plea-
sure but of all dyspleasure and greuousnes. Whether/tru-
ly in to the fyre that neuer shall haue ende/for it shall be
euerlastynge. **I**n ignē eternū. Where also shall
be noo frendshyp that is comfortable/but on euery syde
the horryble & ferefull syght of deuylls. Almyghty god
sayth. **P**reparatus est diabolus & angelis ei⁹.
That fyre is prepared for the deuyll and his aungelles.
Take hede With What paynefulnes and bytternes they
shall be reprovued/forlaken and punysshed/Whiche shall
be turmented in that fyre. Therfore our prophete Da-
uid asketh of almyghty god to be delyuered from that
euerlastynge payne. **D**omine ne in furore tuo
arguas me. In the euerlastynge punysshement al-
myghty god shall be soo greuous and intretable that yf
all the aungelles and all the hole courte of heuen sholde
praye for synners beyng in those paynes of helle/they
sholde not be herde. Not Withstandynge he deleth more
mekely With the soules that be punysshed in the paynes
of purgatory/for the Whiche he hereth y prayers of good
people. Elles as it is Wryten in scrpture. **U**nanim
eilet et in vtile p defunctis exorare vt a pctis
soluant. It Were vayne & vnprofytable to praye for
them that be deed to the intent they may be delyuered fro
the paynes deserued for synne. It is Without doubte that
god accepteth y prayers/sacrifices/& other good Werkes
offred to him for y soules in purgatory Wherby they may
be the sooner delyuered fro payne. Of a trouth in y place
is so grete acerbite of paynes y no dyfference is byt Wene

the paynes of hell and them but onely eternyte the paynes of hell be eternall and the paynes of purgatory haue an ende therfore almyghty god dooth punyssh the synners very sharply in these paynes all though they haue an ende. And bycause of that our prophete prayeth sayenge. **Neq in ira tua corripias me.** Correcte me not good lord in the paynes of purgatory. The mercy of god is grete vpon synners Whiche Wyl tourne them to hym by forsakynge theyr synnes that Where as they haue deserued eternall paynes they may chaunge and mytygate them in to temporall paynes in this lyf by penaunce and after they be deed to make full satysfaccyon in purgatory But syth these paynes be so greuous as no tonge can tell yet the mercy of god is soo grete that yf they Wyl in this lyf they may punyssh themselves for theyr offences ayenst almyghty god / & he accepteth your oWne punysshment done here (yf it be suffycient) soo mercyfull that anone Whan theyr soules be departed frome the bodyes they shall neyther be cast in to hell neyther in to the paynes of purgatorye but Without ony lette to be in the glorious place of heuen. Our prophete therfore ferynge to offende almyghty god / syth that afore tyme he Was ouercomen by his oWne voluptuousnes / now moche more he dredeth lest he fayle & be faynte in hymselfe for fere of the byternes of these paynes / Wherfore he sayth. **Miserere mei dñe quoniā infirmus sum.** Blessyd lord haue mercy on me for of my selfe I haue noo strength / lyke as he myght saye. I Was feble and faynte in resystynge myn oWne pleasure and moche more feble I shall be to suffice those grete paynes for this cause good lord neyther punyssh me eternally in hell / neyther correcte me in the paynes of purgatory / but accepte my penaunce Whiche

my Weykenes may suffre no W in this lyfe. Blessyd lord be thou arte al Wape good and mayst hurte noo man With-
out he hymselfe be in the blame / not by thyne o Wn faute.
For Where as the sonne beme is cōfortable to the eye that
is clene and hole / and greuous to the eye Whiche is soze
and Watry / there is no blame in the sonne but onely in the
sekenes that is in the eye. So Where that almyghty god
rewardeth some With Joye & some With payne / no blame
is in god / but onely in the synner Whiche is so soze infecte
With synne & almyghty god can do no lesse but punyssh
hym as long as he contynueth in that synne / all though
almyghty god in hymselfe can not be but all good. This
holy prophete therfore prayeth that he may be made hole
of his greuous sekenes Whiche is synne / sayenge. **Sa-**
na me Domine. Good lord make me hole. Truly
that creature hath nede for to be made hole Whiche is so
soze bered With greuous sekenes that vtterly can fynde
noo reste in ony parte of his body / Where also not onely
the membris Whiche be stronge fele trouble and payne /
but as Well they that be feble be troubled in lyke maner.
It is the properte of synne to infecte ony creature in that
maner Wyse. For as playe the prophete sayth. **Coz im-**
pui quasi mare feruens quod quiescere non
potest. The herte of a synfull persone is lyke vnto the
troublouse see Whiche neuer hathe reste. What thyng
may be thoughte more troublouse and more vnquyete
than is the see Whan that it rageth. Euen in lyke Wyse
is the herte of a synnefull persone. ¶ **Saynt Ambrose**
asketh this questyon as thus. What payne is more gre-
uouse than is the Wounde of a mannes conscience in-
wardly / it troubleth / it bereth / it prycketh / it tereth / and
also it crucifyeth the mynde / and it stereth vpsodo Wne

the memory / it confoundeth the reason / it croketh the Wyll
and enquyeteth the soule. Therefore our prophete addeth
in his prayer. **Q**uonia conturbata sunt omnia
ossa mea / et anima mea turbata est valde.
Lorde make me hole / for all þ partes of my body be With
out reste / and my soule is sore troubled. Wherof cometh
this grete trouble but onely of synne / Whiche tourneth
aWaye the face of god from synners. ¶ We rede in scryp
ture that on a tyme the see Was very troublous. Whyles
our saupour Ihesu cryste ones slepte in a shyppe all the
see Was moued and stered With stormy tempestes / but
anone as he opened his eye / With one Worde it Was
swaged & at rest / Whiche trouble and ynquyetnes of the
see sygneyeth the trouble of þ soule Whan almyghty god
tourneth aWaye his face from the synner / for it is Wryten
in an other place. **A**uertente te faciem tuā tur
babitur. Whan thou good lorde tournest aWay thy
face all thynges shall be troubled. Therefore the veracion
of the soule shall not be mytygate & done aWaye vnto the
tyme our mercyfull lord god turne hymselfe vnto the syn
ner. Our lorde shall turne hymselfe as soone as the synner
Wyll be conuerted from his synfull lyfe. He promysed so
to do by his prophete zacharye / sayenge. **C**ouertimini
ad me & ego auertar ad vos. Be ye turned to
me and I shall be tourned vnto you. O blessed lord how
cedy is thy mercy to synners Whiche Wyll turne them to
the by doyng penance / that thou wolde vouchesaue to
promyse thyselfe to be turned vnto them as soone as they
shall tourne themselfe vnto the. Therefore our prophete
sayth to the. **S**ed tu dñe vltro. Good lord why
tarpest thou so longe / as he myght saye. Thou knowest

my trybulacyon & now I am turned to the/ Why suffrest
me so longe to be vexed With this trouble/ cōmaunde the
Wyndes/ Wage the tempestes/ Delyuer my soule frō these
stormes/ for yf thy mekenes be tourned & loke vpon me
all the membris of my body and also my soule shall be in
reste and peace. **Conuertere ergo dñe et eripe**
aiam meā. Therefore good lord be thou tourned vn-
to me and delyuer my soule from this trybulacyon wher
With it is troubled by the reason of my synne. Delyuer
my soule/ make it hole from the sekenes of synne by the
medycyne of penaunce/ delyuer it from the bytter paynes
of purgatorie/ delyuer it also from the eternall punysh-
ment whiche shall be excercysed in helle. This holy pro-
phete mekely prayeth almyghty god for to be delyuered
from all these paynes/ he sayth. **Saluum me fac.**

Good lord saue me from all these outragious paynes.
Call this whyle it hath ben spoken to you of this holy
prophetes petycyon. Now foloweth the reasons whi-
che he made/ wherby almyghty god must nedes be mo-
ued to graunte his petycyon. The fyrste reason is taken
of the mercy of god. But what shall we saye of this/ is
almyghty god vnmeked and vnmecyfull. Nay verily.
It is wyten by the prophete. **Misericors et mise-**
rator dñs / pociens et multum misericors.
Our lord is bothe mercyfull in warde and also the doer
of mercy out warde/ pacyent/ and alwaye mercyfull. He
therefore hathe mercy and pyte vpon wretched synners
and is also moche mercyfull/ and he that is moche mercy-
full muste nedes excercyse his mercy in dede. But vpon
whome. vpon ryght wyse people. What nedeth that/
synn in them is no wretchednes/ for why they be with-
out synne/ whiche onely is wretchednes. Therefore to be

merciful and exercise mercy in dede is necessary to synners. The ryche man oWeth of dutye to doo his mercy vpon the poore creature. And the physycyen vpon the seke. Soo almyghty god must doo his dede of mercy vnto synners. It is Wryten in the gospels. **Nō hīs qui sani sūt opus est medico sed q̄ male se habēt.** They that be hole nedeth no physycyen/ but a physycyen is nedefull vnto them that be seke. The myserable synners Whiche be thraste doWne by the moost myserable seknes of synne haue grete nede of a medycyne to make theym hole. What is that: truly the mercy of almyghty god/ for the poozer that a man be the moze nede he hath to the ryche man/ and the moze seke that a man is the better medycyne he hath nede of. Synners therfore Whiche be in so grete and myserable nede of helpe haue moche nede of the grete mercy of almyghty god/ for the Whiche saynt Poule the Weth the largenes of grace Was gyuen for the gretenes of synne. **Ubi abundauit delictū: superabundauit et gratia.** Where as synne Was aboundaunt/ grace Was superaboundaunt. But almyghty god Wyl neuer haue mercy on them that forsake his grace & tourne themselfe aWay from hym but yf they Wyl be turned agayne to hym by penaunce. For Without doubte he is merciful & Wyl exercise his mercy in dede vpon them that Wyl tourne to hym by penaunce. For it is Wryten in ecclesiastico. **Q̄ in magna mīa dñi & p̄pitiatio illius 2uertētibus ad se.** How grete is the mercy & merciful doyng of god to those that Wyl turne them to hym. Dauid therfore after he had synned & turned hymselfe by penaunce vnto god asketh this petycyon/ that our lord of his goodnes Wolde vouchesaufe

to be tourned agayne to hym / deliueringe his soule from
all perylls / he forfeyth his reason by his mercy saynge.

Propter misericordiam tuam. Good lord saue me
for thy grete mercy. Not onely he legeth his mercy to byn-
de his reason / but also his wysedome / for bycause he is
his creature and of his operacyon / therfore god of his
wysedome sholde not suffre hym to peryll he. It sholde
seme that he was create of god but in vayne and for noo
thyng / Without he myght come to the ende that he was
made for / he was brought forth in to this worlde by his
creacyon / to the intent he sholde knowe god / & that know-
lege had sholde loue hym / and in that loue he sholde al-
waye bere god in his remembraunce / and neuer cease in
guyng thanks to hym for his innumerable benefytes
But these thynges can not be done in purgatorie / and
moche lesse in hell / for in purgatorie is so grete sorowe
for the innumerable paynes / that the soules there may
scante haue remembraunce of ony thyng elles saue on
those paynes. Syth it is so that the sorowes of this worl-
de more vehemently occupyeth the mynde than doth the
pleasures / and also the pleasures of this worlde (yf they
be grete and ouer many) wyll not suffre the soule to re-
membere it selfe / moche lesse therfore it shall haue ony re-
membraunce abydynge in turlmentes / for cause also the
paynes of purgatorie be moche more than the paynes of
this worlde / Who may remembre god as he ought to do
beyng in that paynfull place / therfore the prophete sayth

Quonia non est in morte qui memor sit tui.

No creature beyng in purgatorie may haue the in re-
membraunce as he sholde. Than syth it is so that in pur-
gatorie we can not laude and prayse god how shall we
do yf we be in hell / truly in that terribble place noo crea-

bb.i.

ture shall neyther loue god/neither laude hym. But al-
way they shall be inwred With contynuall hatred and
blasphemynge/cryenge out on almyghty god and des-
pyllynge his holy name. This prophete for this cause ad-
deth sayenge. **I**n inferno autem quis cōfitebi-
tur tibi. Blessyd lord What creature shall honour and
Worshyp the in hell. Thyrddly he fortesyeth his reason by
the ryght wysenes of god on this wyse. God is ryght-
wyse/Wherfore he may not of ryghti punyssheth the wyse for
one and the same cause/an offence ones punysshed it is
no ryght that the same be punysshed agayne. The good-
nes of almyghty god gyueth vs tyme and space to pu-
nyssheth our owne selfe by doyngge de we penaunce for our
trespasses/and that done suffycently he is content soo to
forgyue vs Without any more punysshement/Whiche
saynt Doule wytnesseth sayenge. **S**i nos metipos
diudicaremus nō utiq; diudicaremur. If
we gyue streyght Jugement apenst our selfe by doyngge
de we penaunce/almyghty god shall neuer after Juge vs
by his streyght punysshement. The holy prophete she-
weth what payne & punysshement he bleth apenst hym
selfe sayenge. **L**aboravi in gemitu meo. I haue
laboured in my wepyngge. The wepyngge hertely for syn-
nes is of soo grete vertue and strength vnto god that for
one wepyngge comynge fro the herte of a synner/our lord
forgyueh his trespasse. **N**ā in quacūq; hora pec-
cator ingemuerit saluus erit. For whan euer a
synner wepeth & wayleth hertely for his synnes/he shall
be saued/wepyngge doth that thyng in the soule whiche
rubbyngge and fretynge doth in the yren. Rubbyngge ta-
keth awaye ruste and cankyngge frome the yren. And

Weppynge putteth a waye from the soule the infection of
synne. The yren With rubbingge anone Wyll shyne full
bryght. So the soule With Weppynge is made fayre and
Whyte. Weppynge cometh of the very sorowe from the
herte/lyke as synne is caused and cometh of the vnlaw-
full pleasures of the body. Therfore as the vnfayned so-
rowe of the herte putteth a waye the vnlawfull plea-
sure of the body. Soo dooth herty Weppynge for synne/
expelle synne / and is a suffycient and Juste recompence
for it. But here it is to be noted that the prophete sayd
not onely he Weped / but also he sayd. **Laborant in
gemitu meo.** I haue laboured in my Weppynge / What
other thyng is it to labour in Weppynge / but as we my-
ght saye / almost to be made Wery With Weppynge. Ther-
fore this prophete Wayled and Weped often tymes for
his synnes / in soo moche he thought in hymselfe for the
grete laboures in his Weppynge almost to haue ben o-
uercomen / to thentent he myght de Wly and suffycient-
ly punyssh his body in this lyfe. Also he Weped not one-
ly / but also very sore and pytefully / for bycause he myght
Wasshe euery synne in hym With his bytter teeres. In
lyke maner as we se by rusty and cankered pottes Whan
they shall be made cleane / fyrst they rubbe a waye the rust
and after that Wasshe it With Water. So dyde this ho-
ly prophete / fyrst by his Weppynge scoured and made ful
cleane his soule from the rustynesse and cankerynge of his
soule synne / and after Wasshed it With his Weppynge te-
res. He made his promyse not onely ones or twyle soo
to do / but also euery nyght to wepe and wayle / he sayth.
**Lauabo per singulas noctes lectum me-
um lachrimis meis.** I shall euery nyght Wasshe
my bedde With my Weppynge teeres. And by this sayd
bb.ii.

bedde is vnderstonde the fylthy voluptye of the body /
Wherin the synner Waltereth and Wrappeth hymselfe
lyke as a sove Waloweth in the synkyng gorge ytte of
in the puddell. If thou Wylte vnderstonde by the nygh-
tes the derkenes of synnes / than it is all one to Washe e-
uery nyght thy bedde and to Wepe and Wayle the plea-
sure of thy body by the sorowfull remembraunce of all
thy synnes one after an other. It soloweth agayne in the
same. **S**tratum meum rigabo. I shall Washe
my bedde. By this bedde is vnderstonde the hepe and
multytude of synnes Wherin all be heped and gadered
toggyder vpon a rocke. Then yf euery oblectacon of synne
shall be done aWaye by Weppynge teres / it may Well be
called a grete shoure or a flode of theym Wher With the
hepe of synnes shall be Washed aWaye. Fourthly he ma-
keth his reason by the grete power of almyghty god by
this maner. It semeth not so grete a mageste to excercise
and proue his strength vpon a feble and Weyke persone
for than it sholde be as Job sayth. **C**ontra foliū qd
vento rapitur potenciam ostenderet suam.
He sholde shewe and proue his strength ayenst the lese
that With a lytell Wynde is Wagged & blowen downe.
It becometh not hym so to do Whiche hath all power &
is almyghty / but rather that he defende and saue theym
that be impotent and feble / for of theym that folysshely
dyde tempte the goodnes of almyghty god / it is Wryten.
Et saluauit eos propter nomē suū vt notā
faceret potenciam suā. He saued them for his holy
name that his power myght be knowen. On this Wyse
Without doubte the power of almyghty god is shewed
to his grete honour and gloze. What prayse Were it to a

graunt to fyght a peny a gnatte/or how shold his strength
be knowen all though he haue the better of the gnatte.
Sholde he not be dysprayed for that byctory. Grete lau
de and prayse is in Wylde bestes lackynge reason / that
they Wyl forgoue and not venge themselfe vpon other
Weyker bestes that knowegeth theyr feblenes & bowe
do wne to them / they absteyne fro theyr cruelte & malyce.

Parcere prostratis vult nobilis ira leonis
The lyon is so noble that in his angre he Wyl not hurte
the best that falleth do wne and meketh hymselfe vnto
hym. Shall not therfore god to Whome is ascribed all
goodnes and prayse that may be in any creature be meke
and gentyll / and shall he not be pacient and spare Weyke
and feble creatures mekynge themselfe and knowynge
theyr owne infirmyte / yes doubteles / for the more that a
man is endued With the vertue of strength / the more me
ke and gentyll shall he be. Therfore almyghty god that
is moost myghty of all must nedes be moost gentyll and
meke. The prophete therfore the Weth his feblenes Wyl
lynge therby to moue the goodnes of god to mercy & pyte

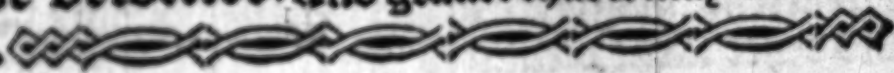
Turbatus est a furore oculus meus. He sayth
good lord the eye of my soule is troubled & fered of thyn
Infynyte punysshement. In an other place he saythe.

Quis nouit potestate ire tue: aut pre timo
re iram tuam dinumerare. Blessyd lord Who
may knowe the gretnes of thy punysshement / or for fere
dare take vpon hym to mesure it. He therfore consyde
rynge in hymselfe the grete punysshement of almyghty
god / & in maner as he wolde mesure it / perceyueth Well
that it is moche. It is noo meruayle than though he fere
also quake for fere and alway be in drede of the punyssh
bb.iii.

ment of god or euer it falle vpon hym / beholdinge also
With the eye of his soule the cruelte of his insynpte payne
(Whiche as we sayd before can not be imptygate) how
may he be but sore troubled bothe in soule & body. Ther-
fore With grete fere and drede prostrate before almygh-
ty god / he sayth. **Turbatus est a furore oculus**
meus. Good lord the eye of my soule is sore troubled
for fere of thyn euerlastyng punishment / and not one-
ly blessyd sauyour I do suffice this but also I am ofte ouer-
comen of myn enemyes / the fleshe / the Worlde / & the de-
uylls / that vtterly my strengthes be gone. I am brought
to nought & ware feble and olde not able of myn owne
selfe to stonde in theyr handes. **I nucteraui inter**
omnes inimicos meos. I am olde and vnwyldy
haupnge no strength to Withstonde myn enemyes. The
hole effecte of this fourth reason is this. Syth it is soo
that this prophete is in so grete feblenes & submyttinge
hymselfe all hole to god / he of his grete power may not
be but mercyfull vnto hym. The thyrde parte of this psal-
me is yet behynde wherein the prophete trustyng verry-
ly of forgiveness hopeth in hymselfe With a bolde and
hardy spyrte. The vertue & strength of the grace of god
is meruaylous / that where it ones perleth & entreteth in to
the soule of our creature it maketh hym bolde & to hope
well in so moche y he dare make batayle a fresshe agens
his enemyes. Take hede & beholde the sodeyne chaunge
of this prophete caused by the goodnes of god / Where
but late he was deryd & troubled With fere & drede / ne-
uertheles now beyng confortyd by the grace of almygh-
ty god / he hath audacyte to despyse his enemyes and com-
maunde them to go awayne fro hym he sayth. **Disce-**
dite a me oēs q̄ operamini iniquitatē. Al ye that

be the doers of Wyckednes I comaunde you go fro me.
Truly the doers of Wyckednes be they Whiche besyeth
themselſe & be aboute to cause synnes to be done / lyke as
the dampned ſpytytes Were fyrſt / by Whole entyſement
ſyne entered fyrſt in to mannes ſoule. Of this dyſpoſycyon
be the Wycked & malycyous deuylls Whiche neuer goo
aboute other thyng but that they may craftely Deceyue
With theyr fraudes & byngne mennes ſoules in to the ſnares
of ſynne. Therefore this prophete ſayth vnto theym.
Diſcedite a me oēs q̄ operamini iniquitatē.
Go fro me all ye that be the doers of Wyckednes. He ſheweth
the reaſon Why they ought to goo fro hym / for by
cauſe he longeth not to them / as longe as he Was the ſer-
uaunt of ſynne / ſo longe Was he vnder þ̄ power of ſathan
and his mynſtres. But now ſyth þ̄ by true penaunce he
hath turned hymſelfe vnto almyghty god & hath vtterly
caſt aſyde and forſaken his ſynnes / he is clene delyuered
from the power of the deuylls / but What is the cauſe of
this / it ſoloweth. **Q**uā eraudiuit dñs vocē fle-
tus mei. for our lord of his goodnes hath herde the
voyce of my wepyng. Take hede how grete the vertu
is of wepyng teares that Whan they be ſhedde from the
herte of a true penitent / anon they aſcende in to þ̄ hyghe
trone of almyghty god / and alſo they be herde in his eare /
they be not herde onely / but alſo they be graciously herde
the petycyon asked by them is graunted / and taken in to
the boſome of the hygh maieſte of god. And for that cauſe
he ſayth **Q**uonia eraudiuit dominus vocem
fletus mei. Eraudiuit dñs deprecationem
meam: dominus orationem meam ſuſcepit
Our lord hath herde the voyce of my wepyng. Our

lorde hath herde my prayer and also acceptably taken by
my petycyon. Now here gyue hede with how grete in-
warde Joye this prophete auunceth hymselfe whan
he doubleth and soo ofte reherceth that he is graciously
herde of almyghty god. Truly the Joye that a true peny-
tent hath is grete whan he vnderstonderth & knoweth
hymselfe to be at lyberte from the scrupytude and daunger
of synne. The prophete is Joyfull and gladde that he is
clene delyuered from the power of his aduersaryes / and
maketh imprecacyon ayenst them that they for theyr ma-
lyce may be shamed and gretely troubled. Certaynly the
Deuylls ought to be ashamed and not vnworthy whan
they soo vehemently do ayenst almyghty god theyr ma-
ker / they be not ashamed to draue & enduce vnto theyr
seruyce those persones whiche studyeth gladly to serue
god. And of this they ought to be more ashamed that the
same persones whiche they thynke verily be surely in
theyr possessyon and as creatures forsaken of our lorde
god / neuertheles as soone as they be penitent and wyl-
lynge to forsake theyr synnes / they be bitterly delyuered
from theyr power / and also they dare noo more medell
with them / for the whiche they be sore vexed and trou-
bled seynge theyr praye whether they wyl or wyl not
to be taken a waye fro them. Certaynly than they gnaste
with theyr teeth / they wayle / they be full of wrath and
waxe wood / & that they may ofte be vexed on this wyse
the prophete maketh this imprecacion. **E**rubescant
& cōturbētur vehementer oēs inimici mei.
This imprecacyon is good and ryght wyse / for why gre-
te honour by it is gyuen to almyghty god / grete helpe &
socoure vnto them that be penitent / grete Joye to them
that be ryght wyse of ouercomynge theyr enemyes / and

meruayllous grete confusyon vnto the deuylles / Where-
 fore the prophete agayne maketh his imprecacyon desy-
 tyng that synners may be tourned to god / and forsake
 theyr synfull lyfe / and by that the deuylles may be more &
 more ashamed. **Conuertantur et erubescant.**
 Blessyd lorde gyue synners that grace they may be tour-
 ned to the / to the grete shame & confusyon of the deuylles
Valde velociter. And graunte that it may be done
 shortly. 

Beati quorum.



Dhis psalme of a good congruence and
 not vnworthy is called a penytencyall
 psalme bycause penaunce is so diligently
 treated & spoken of in it. fyrst the pro-
 phete prayseth them whose synnes be vt-
 terly done a waye by penaunce. Agayne
 he sheweth the wretchednes of those y
 forsake penaunce. Also he sheweth thoccase and ma-
 ner of contricyon / confessyon / and satisfaccyon / Whiche
 be the thre partes of penaunce. fyrste he prayseth grete-
 ly the vertue of contricyon / namely where there is a full
 purpose of confessyon. He teacheth also the necessitye of it.
 He sheweth also the impedymentes of it / and remedies
 for the same. He comforteth and lyfteth vp them that be
 weyke in soule. He calleth agayne those that be out of the
 ryght way to come to blyss and in maner threteth them.
 He promisseth dampnacion to them that refuseth penaunce
 to them that dooth it forgyuenes / to them that goo forth-
 cc. i.

warde and profyte in it Joye. And last he promyseth eter-
nall glorie to those that be perfyte. This holy prophete
gooth shortly on all these / in the same orde as we haue
rehered to you. It is grete prayse to them Whose synnes
be done aWaye by penaunce to be called blessyd. And
truly there is no thyng elles in this Worlde that may so
spedefully cause any creature to be blessyd / as purgynge
of synne by penaunce. For bodyly helth / sayrenes or be-
aute / strength / agylte or actyuenesse / honoures / rychesse /
and other suche pleasures Worloly / rather byynge a man
out of the ryght & true Waye of beatytude / Whiche dayly
we may beholde and perceyue in many / that yf they had
Wanted these pleasures sholde more dyligently haue hol-
den themselfe in the pathe that byyngeth and ledeth vs
vnto the blessyd lyfe. No creature lyueth that neuer byde
amysse. For as saynt James sayth. **In multis offen-**
di: nus omnes. We all haue offended in many cau-
ses he that hath offended hath erred and gone out of the
ryght Waye. And the comynge agayne in to the ryghte
Waye is onely made open & shewed to hym by penaunce
Therfore onely they that be penytent are blessyd / for they
and none other take theyr Journey in to the heuenly cou-
tree Where is very blessydnes. Now in this lyfe by true
fayth and hope / and after in very dede. But syth penaunce
hath thre dyuers partes / that is to saye / contrycyon / con-
fessyon / and satisfaccyon / the more dyligently that any
creature excercyseth hymselfe in euerychone of them / the
more nere he is vnto y eternal blysse / for by those thre lyke
as by so many instrumentes / We make a perfyte rasyng
& clensinge of the soule from synnes. Whan we be aboute
to rase & do aWaye any maner Wrytynge / We fyrst scrape
the paper / & by that rasure or scrappynge som what is take
aWaye of the letters / & as a deforinyte of the very perfyte

knowlege/that the letters may not be perceyued & dyscer-
 ned but deekly/ yf we rase it agayne the letters shall than
 be betterly done a way & put out of knowlege/ & yf we do
 so the thyrde tyme/ than shall no thyng of y leest letter be
 sene but as clene as euer it was. Soo in lyke maner we
 shal remembre to be done in our soules for doyng a way
 of our synnes by the thre partes of penaunce. By y vertue
 of contricyon our synnes be forgyuen/ by confessyon they
 be forgoten/ but by satisfaccion they be so clene done a way
 y no sygne or token remaineth in any condicyon of them
 but as clene as euer we were. All be it after contricyon &
 confession synne be done a way/ yet a dutye remaineth in
 the soule y nedes must be payed & performed by suffringe
 payne. For all though by contricyon & cōfessyon y payne
 eternall that we shold haue suffred be done a way/ neuer
 theles there abyde in the soule a certayne taracōn or du-
 ty which without doubt must nedes be content & sa-
 tisfied eyther here in this lyfe by temporal payne or elles
 after this lyfe in purgatorie. But where as any creature
 haue made due satisfaccyon in this lyf he neuer after shal
 suffre more payne/ & also he is clene out of dette & no thyng
 after y shall euer be claymed of hym/ wherfore the pro-
 phete sayth. **Beati quoz remisse sūt iniquitates**
Blessyd be they whose synnes be forgyuen. Beholde fyrst
 the remysyon of synne by contricyon. **Et quoz tecta**
sunt peccata. Blessyd be they whose synnes be hyd
 and put out of knowlege/ which is done by confessyon.
Beatus vir cui nō imputauit dñs peccatū
 Blessyd is he to whome our lord hath not imputed or
 layd any synne to his charge. Beholde y thyrde tyme the
 hole & perfyte doyng a way of syne by satisfaccōn. Ma-
 ny there be y wayle & be contryte & also confesse theyr syn-
 nes/ but scante one amonge a thousand can be foud that

dooth due satysfaccyon. Therfore Where as before the prophete she wed in the plurell nombze signyfenge that many were blessyd whose synnes be forgyuen couered and put out of knowlege/now he speketh in the synguler nombze sygnyfenge that se we be whiche do due satysfaccyon. **B**eatus vir cui nō inputauit dñs peccatū Blessyd is that creature to whome our lord hath imputed no synne. The mercy and goodnes of almyghty god shewed vpon synners is meruayllous grete whiche the more that they call to theyr owne mynde & expresse theyr owne trespasses/so moche the more he forgeteth and putteth them out of his mynde/and the more dyligently they she we theym without glose or decepte to thentent they may be openly knowen by cōfessyon the more besely he couereth & putteth them out of knowlege and last / the more that they thynke & ascrybe theyr offences to theyr owne grete unkyndnes punysshynge them selfe for theyr errours/soo moche lesse he layeth any trespassse to theyr charge/ but vtterly he taketh a waye theyr synne and leueth no thynge of it behynde. We be shewed and warned that it is not onely ynough to be contryte & confessed for our offences but also we must be besy in doyng good werkes to make satysfaccyon for them. For yf we be neclygent in this thyrde parte of penaunce whiche is satysfaccyon. It is to be fered lest in vs be some maner preyngyle or faute/ wherby we be deceyued/ lyke as we se. If a tree hath brought forth budde & floures & after that bringeth forth no fruyte/ we thinke verily that some defaute is within the tree whiche is cause therof. Euen so in mannes soule whiche fyrste hath brought forth the budde of contrycyon/and after the floure/ confessyon yf at the last it bringe not forth the good werkes of satys-

faccyon it is to be dredde lest any pꝛeuy gyle oꝛ deceyte re-
mayne styll in the soule/that is to saye it is not very con-
tryte and truly confessed/there lacketh very contricyon &
true confessyon. That persone whiche hath all thre par-
tes of penaunce contricyon/confessyon/and satysfaccyon
is neuer begyled / but doubteles he gooth in the ryghte
pathe that ledeth y Waye vnto euerlastyng blysse/ther-
foze the prophete addeth sayenge. **N**ec est in spiri-
tu eius dolus. He that hath done his dutye and con-
strayned hymselfe so besyly and many tymes to make sa-
tyssaccyon foꝛ his offences that our loꝛde in any condycōn
shall impute no trespasse oꝛ faute vnto hym/truly in his
soule is no deceyte noꝛ gyle other of vntrue contricyon
oꝛ fayned confessyon. In this lyfe contricyon may soone
be had by the grace of god With a lytell sorowe. Also the
sacrament of absolucyon is a grete helpe vnto them that
hath made theyr hole confessyon. foꝛ it is sayd of almygh-
ty god to them that hath power foꝛ to here confessyon.

Quorum remisistis pctā remittunt eis.
The intuncyon of a good dede in the Waye of satysfac-
cyon of a mannes owne ghostly fader hath grete vertue
but yf it be taken With a good Wyll/it is of moche moze
effycacye and strength/foꝛ it is wyrtē. **M**elior ē obe-
dientia q̄ stultorum victime. Obedyence is bet-
ter than folysshe sacrefyce. Now yf We refuse and take
no hede to that thyng wherof the prophete admonys-
sheth vs/We be gretely to be blamed and not Without a
cause/syth onely by that Waye We must come to eternall
blysse/foꝛ yf We Wyll not studye and be aboute to purge
our soules by these meanes/by the thre partes of penaunce
afoze reherced/We take not the Waye to blysse / but vnto
myserye & Wretchednes. Truly as in heuen Where is all
cc.iii.

goodnes and pleasure Without ende is very blyſſe. Soo
in hell Where as is all euyl & no pleasure is moost Wret-
chednes/to the Whiche myſerpe We be brought by our
ſynne. And contrary Wyſe We be brought vnto blyſſe by
purgynge of our ſynnes. More ouer yf the fylthynes of
ſynne be ones conceyued in the ſoule / & longe contynue
therby vnhappy cuſtome/it maketh ſoule and infecteth
it more & more/as We ſe by bryne or any other ſynkynge
lycour put in a beſſell / the longer it be kepte in the ſame/
ſo moche more it maketh ſoule the beſſell & corrupteth it.
An other exauple. As We ſe a byle or botche full of mat-
ter and fylth/the more & the lenger it be hyd/the more gro-
weth the corrupcyon & venemouſe infeccyon of it / & alſo
perceth to the bones and corrupteth them. In lyke Wyſe
the lenger that ſynnes be kepte cloſe in the ſoules/the mo-
re feble they be made & the more contagyouſly corrupte.
Alſo they infecte the ſtronger partes of the ſoule/the ver-
tues of the ſoule/and bryngeth them out of cuſtome of do-
ynge good Werkes. The prophete ſolowynge the ſayd
ſymplytude addeth ſayenge. **Q**uoniam tacui inuetera-
uerunt oſſa mea. Bycauſe I purged not my ſoule by
contrycyon and true confeſſyon of my ſynnes/but pryue-
ly dyde holde my peace and kepte them Within me/ther-
fore the vertues of it be conſumed by longe contynuaunce
in the fylthynes of ſynne. **D**ominus clamauit tota die
And this Was done not Withſtandynge. I cryed out &
made my vaunte all daye/how may this be/the prophete
before ſayth he helde his peace/& now he ſhe Weth that
he cryed all daye/perauenture he kepte ſecrete one thyng
and ſhe Weth an other. Truly yf We our ſelfe haue done
ony thyng that is good/anone We be glad to ſhe We it
openly to y knowlege of euery man. And contrary Wyſe
yf We haue done an euyl dede or ony thyng amysſe We

do as moche as we can possyibly to hyde it. If also we do
ony thyng y^e is prayse worthy/ we shewe it & in maner
crye it out ouer all/ & yf we do shewe wedly/ we hyde it/ we
holde our peas/ & kepe it secreete. So perauenture the pro
phete sheweth his owne laudes & prayses & kepte secreete
his offences/ wherof he sholde accuse hymselfe/ for y^e cause
he sayd. **Q**uoniam tacui inueterauerunt ossa mea
dum clamare tota die. Bycause I dyde holde my
peas & wold not accuse my defautes/ & also sheweth open
ly & made my vaunte of all my well doynges & prayses/
therfore the vertues of my soule were longe dyscōtynued
and brought out of vse. Thoccasyon that causeth & byn
geth vs to wretchednes is/ yf we shewe not & accuse our
selfe of all our synnes by cōfession/ but kepe them secreete
But by what occasyon be we brought & ledde in to the
ryght waye of very blyss. The wyle man sayth. **T**imor
domini expellit peccatū. The drede of god put
teth a waye synne. Therfore the drede of god is the very
begynnyng of puttyng a waye of synne/ let vs call to re
membraunce the sayenge of saynt Poule to the romayns
where he threteth them y^e lye continually in synne & wyl
do no penaūce. **S**ecundum duriciā tuā et cor impe
nitens: thesaurizas tibi irā in die ire. That is
to saye/ we prouoke the goodnes of almyghty god to pu
nysh vs bycause of our sturdynes/ & wyl not turne to hys
by doyng penaūce/ & in maner we gyue him occasyon to
shewe vengeance & destroye vs bothe body & soule. For
truly ouer our hedes hangeth a swerde euer mouyng &
redy by the power of god/ whose stroke whan it shall co
me shall be so moche more greuous that we so longe by
our gteete & manyfolde unkyndnes haue caused almygh
ty god and prouoked hym to more dyspleasure/ whiche

Wolde god We all Were in mynde to remembre for the prophete bereth Wytnes that he toke occasyon to forsake his synne and tourne hymselfe to our blessyd & mercyfull lord god/by the fere of his grete punysshement sayenge

Quonia die ac nocte grauata est super me manus tua cōuersus sum. Good lord I am turned to the / for Why the fere of thy grete punysshement troubleth me bothe daye and nyghte and at all tymes / Dauid vnderstode that almyghty god Was dyspleased With hym / by the wordes spoken of the prophete Nathan sayenge. **N**on recedet de domo tua gladius eo q̄ despereris me. I shall punyssh the & thy lygnage bycause thou despyed me. By the Whiche wordes the herte of Dauid had as sore a stroke whan he remembred his synne / as it had ben perced thorough With the sharpest thorne that myght be. For doubteles the remembraunce of synne prycketh & tereth the conscience of a penytent creature euen as sore as the thorne dooth that is stycked fast in a mannes body. This holy prophete by the sore & bytter pryckynge of his conscience Was made so sorowfull & so full of wretchednes / that he is fayne to turne to almyghty god. Also he is comen agayne to hym selfe / Where as before he Was besyde hymselfe. Euery synner not Wyllynge to forsake his synne is besyde hymselfe for our sauour sayd. **U**bi ē thesaurus tuus ibi est & cor tuū. Where thy treasure is / there is thyn herte And saynt Austyn sayth. **U**erius est ibi animus ubi amat: q̄ ubi animat. The mynde of a man is moze there Where it loueth than it is vpon hymselfe. Dauid therfore beyng in loue With Bersabe had moze mynde on her than on hymselfe. Neuertheles whan his

conscience by the remembraunce of his synne was prycked/lyke as I myght be thrust thorugh With a thorne/ & he comen agayne to hymselfe / ferynge and sorowynge/ he tourned vnto god and forsoke his synne. He saythe.

Conuersus sum in erumpna mea dum configitur spina. Good lord Whan my conscience was sore prycked by the remembraunce of myn owne Wretchednes I turned my selfe to the. ¶ There be two thynges therfore Whiche be the very cause that we turne our selfe vnto almyghty god/ one is Whan we call to mynde his ferefull and greuouse punysshement. The other is the sorowe in our herte Whan we remembre the multitude of our synnes/ Wherby our best and moost meke lord god is gretely dyscontent With vs. The fere of the punysshement of god is cause of sorowe for synne / and Who so euer is in the calamyte of this grete fere and sorowe / he tourneth hymselfe vnto almyghty god Without doubte/ and the mowynge of the soule fyrst caused of fere/ and after of sorowe referred vnto god is called contrycyon / Whiche is the fyrste parte of penaunce. After that foloweth the seconde parte Whiche we sayd is confession. It is not ynough for a penytent to be contryte for his synnes/ but also he must shewe them all vnto a pzeest his ghostly fader Whan he hath conuenient tyme and space so to do. For as we sayd before/ yf we our selfe hyde and couer our synnes/ almyghty god shall vncouer them. And yf we agayne make open and shewe them/ he shall hyde and put theym out of knowlege. Dauid therfore Whan by the remembraunce of his synnes was prycked in his conscience lyke as he hadde ben thurst thorugh the herte With a thorne/ tourned hymselfe vnto almyghty god With all his herte/ and confessed his synne

to the prophete of god comynge to hym. Sayd. **Pec-**
cavi Dñi. I haue offended my lord god. And we in ly
ke maner whiche be cōpuncte & grudge in our cōscience
Whan we remembre the grete multytude of our synnes
Wherby we haue grethly dyspleased almyghty god / let vs
accuse our selfe & shewe our synnes by a true & hole con-
fessyon / that euery one of vs may saye to the prophete this
that foloweth. **Delictū meū cognitū tibi feci.**
Good lord I my selfe haue knowleged & made open my
trespasse vnto the. And thyrddly we shall be aboute euer
as moche as we may to make amendes for our offences
by the werkes of satysfaccyon / þ our synnes in ony condy-
cyon be not layd to our charge at ony tyme. For al though
contrycyon causeth forgyuenes of synne & cōfessyon coue-
reth & putteth it out of knowlege / neuertheles satysfaccy-
on doth rase & expell it soo cleane a waye that no sygne can
euer after be spyed of it. In the olde lawe there were cer-
tayne sacryfices / certayne oblacions / & certayne ceremo-
nyes assygnd accordynge to the dyuersytees of synnes /
Wherby amendes shold be made for them / not withston-
dynge Dauid for fere & shame þ his offences sholde be
known vnto the people wolde not vse ony of those cere-
monyes. I fere me / many now a dayes be of þ condycyon
they wyll not wepe / they wyll not sorowe / they wyll not
absteyne from theyr olde customes & vse / lest it sholde be
thoughte þ they had done amysse. Dere bryethren let not
vs do soo / let vs appete & shewe our selfe euen as we be.
Truly all we be synners / for yf we saye no synne is in vs
we condempne our selfe & saye not trouthe / therfore let vs
shewe our selfe as synners. And syth it is cōuenient & ac-
cordynge for synners to wayle / to wepe / to faste / & to ab-
steyne from the voluptuous pleasures of theyr bodyes /

We must eyther Wepe & Wayle in this lyfe With profytable Weppinge teres Wher With the soule is Washed and made cleane from synne/elles shal We Wayle & Wepe after this lyfe wth vnprofytable teres Whiche intollerably shall scalde & brenne our bodyes/ & that Without ende/ let vs therfore folow the penaunce of mary magdaleyne and do there after/ let not worldly shame fere vs to Wepe for our synnes/ let no maner shamefastnes cause vs to do the contratyte but that We may Wayle at any tyme and take sharpe payne on vs Whiche is due for synne/ to thentent We may all saye With the prophete Whiche foloweth.

Et iniusticiā meā non abscondi. Good lord I haue knowleged myn vnrighyt wylnes vnto the. I haue not kepte it secreete. Forthermore it may so be y^t a persone Wayle & be very contryte for his offences all be it he may not haue an able and conuenyent ghostly fader Whan he wolde. It may also fortune a man to be sorry for his synne and to be confessed of the same/ yet peradventure the stroke of deth Whiche is importune and can not be boyded may be soo nyghe hym that he can haue noo tyme and space for to make satisfaccyon for his offences. For this cause lest that any creature sholde despeyre and haue any mystruste in the grete mercy of god. The holy prophete sheweth how grete the vertue is of contrycyon With a full purpose of confessyon. Onely contrycyon With a full purpose of confessyon taketh awaye the gylte of synne. So that Who soeuer is contryte & purposynge to be confessed yf he myght/ & fall not agayne to synne/ shal neuer be dāpned/ neuertheles I can not tell yf any bonde abyde in the soule after y^t synne be taken away/ of any payne tared by the ryght wylnes of god due for synne/ Whiche payne other must be satisfyed & done awaye in this lyfe by the Werkes of satisfaccyon/ or elles in purgatory by sufferinge

of sharpe & greuous paynes there. But not Withstandyn
ge as We sayd before the synne is done a Waye by contri-
cyon wth a full purpose of confessyon. This holy prophete
sayth. **Dixi confitebor aduersū me iniusticiā**
meā dñō: et tu remisisti impietate p̄cti mei.

I haue had a full purpose to confesse myn oWne vntyght
Wysnes / myn oWne trespasse ayenst my selfe vnto my
lorde god / and thou good lord hast forgyuen my synne.
Beholde / his synne is forgyuen bycause he purposed to
be truly confessed. Many thynges be requyred to a true
and hole confessyon. fyrst that the penytent confesse all
his synnes togyder and leue none behynde. Wherfore he
sayth. **Confitebor.** I shall knowlege togyder all my
synnes / not accusynge his fate or destenye / nor ony constel-
lacyon / neyther the deuyll or ony other thyng / but onely
his oWne selfe / therfore he sayth. **Aduersum me.**

I shall make confessyon ayenst my selfe and none other.
But What shall he cōfesse / truly his oWne errours in bre-
kyng the cōmaundement of god hoW ofte he hath decly-
ned vntyghtfully & contrary to his laWe / he shall not con-
fesse an other mannes trespasse / but onely his oWne / ther-
fore it foloweth. **Iniusticiam meā.** I shall confesse
myn oWne faute / myn oWne synne / myn oWne vntyght
Wysnes / & to Whome shall he knowlege hymselfe gyltye
and to What entent. **Dñō.** Verly to our lord god / & to
his honour / to the confusyon of the deuyll / and also to re-
couer his oWne soules helth. Who soo euer on this Wyse
haue a full purpose to shewe his synne by cōfessyon with
sorrowe and pēaunce of contrycyon for the same / in case
be deth come vpon hym immediatly / yet sholde he ne-
uer suffre eternall dampnacyon. But verly / confessyon /

the wyng of synne / besh doyng of good werkes for sa-
tyssaccyon / shall neuer be suffycient wout some sorow
and penaunce for the same. For without doubt penaunce
and contrycyon is so necessary vnto these that wyll be sa-
ued that without them (yf they haue synned) theyr synne
can not be forgyuen. And I praye you who lyueth that
neuer synned. **Neq. n. est homo qui uo peccet**
Scripture sayth none. Syth therfore euery man & wo-
man be synners / we all haue nede of contricyon / for with-
out it we shall neuer come to heuen. Peter offended gre-
uously in denyng his mayster Crysste. Poule in purse-
wyng his churche. Mary magdaleyne synned greuous-
ly in mysusynge the pleasures of her body / & many other
without nombze were synners / almost so many as now
be sayntes in heuen. There is no saynt in heuen (a few
excepte) but oz they came there had nede somtyme to aske
of almyghty god the gyfte of contrycyon. The prophete
sayth. **Pro hac orabit ad te omnis sanctus in**
tempore oportuno. Good lord euevery creature that
trusteth to be saued shall praye to the for contrycyon in a
conuenient tyme. Oportunyte is to be enquired and lo-
ked for in euery thyng to be done / & it is called the offyce
of a wyse man to vse it as it sholde be whan it cometh.
Of a trowth somtyme the soule is metuayllously moche
holden downe couered / and hyd with soo many dyuers
pleasures of worldly flaterynge that it may not ryse vp
and helpe it selfe / whan also it is called vnto the owne
countrie whiche is heuen / it wyll not here / it forsaketh the
owne helth whan it is offered and proffred / why / for than
is none oportunyte / no conuenyence / oz no conuenient
tyme. Truly no impedymment erthly dooth more styfly &
strongly withstonde very contrycyon / than dooth ouer

many Worldly pleasures Whiche be shewed & noysome
to the soule. In the begynnynge of the Worlde almygh-
ty god made paradysse a place of honest pleasure. And fro
that place yssued out a flode deuyned in to foure partes
signyfenge the foure capytall vertues / ryght wysnes /
temporaunce / prudence / and strengthe / Wher With the
hole soule myght be Washed and made pleasaunt lyke
as With so many flodes. But on the contrarie Wyse / the
deuyll hath conceyued and made an other maner para-
dysse of bodyly and sensuall pleasure. And from thens co-
meth out other foure flodes / sette contrarie vnto the o-
ther / that is to saye the flode of couetyse contrarie to Ju-
stice / the flode of glotonie ayenst temporaunce the flode
of pryde ayenst prudence / and the flode of lecherye ayenst
strength / Who so euer be drowned in any of these flodes
it is harde for them to be tourned to god by true contri-
cyon / the ragynge of them is so grete and ouer flowynge
for this cause þe prophete sayth.

Verū tamē in dilu-
uio aquarū multarū ad eū nō apporimabūt
They that haue all the pleasures of this Worlde and in
maner be drowned in them shall not drawe nyghe al-
myghty god for theyr saluacyon. But What remedye for
vs that be amonges all these flodes / Whether shall we
flee. Truly god is onely the remedye and refuge With-
out Whose helpe no man may scape them Without drow-
nyng. Many there hathe ben in tyme paste that hathe
scaped the peryll and daunger of these flodes by the hel-
pe of god / ryght Well. Abraham and Job Were men of
grete rycheesse and Worlde substance / neuertheles it was
no thyng noysome to them / for Why they Were holy and
perfyte men for all that. All thoughe they Were ryche /
yet they had noo couetouse mynde nor couetouse desyre

of worldly substance and alwaye content what som-
euer god sente vnto them eyther prosperyte or aduersyte.
They dyde not set theyr mynde on golde or rycheffe. It
may be spoken of theym bothe as the Wyle man sayd.
Beatus vir qui post aurum non abiit. Bles-
yd is that creature whiche setteth not his mynde vpon
golde or rycheffe. Alwaye whan they were moost in the
pleasures of the worlde / they lyfte vp theyr myndes to
almighty god whiche helde theym vp and was theyr
sauegarde from drownyng. Also more there was that
scaped by the helpe of god / the daunger of the other flo-
des / lecherye and glotonye. Edward somtyme kynge
of englonde lyued with his welbeloued wyfe / not with
stondyng he was chaste and kepte hys vrgynyte for
goddes sake / and besydes that beyng kynge he despy-
sed bothe honoures and rycheffe. Lo wys somtyme kyn-
ge of fraunce ledde his lyfe in lyke maner with many o-
ther innumerable / whan they knewe & perceyued well
the peryll and daunger that myght fall by the possession
of worldly rycheffe / they fledde from theym and called
for helpe to almighty god saynge. **S**aluum me fac
domine: quoniam intrauerunt aque vsq; ad
animam meam. Good lord save me / for the flodes
of that worlde trouble me on euery syde hothe in body
and in soule / let vs therfore whan we perceyue the daun-
ger of this worldly and transitorye rycheffe calle vnto
almighty god for helpe / & saye as the prophete sayd this
whiche foloweth in this psalme. **T**u es refugium
meum a tribulatione que circumdedit me.
Lorde thou onely arte my helpe and refuge in this try-
bulacyon of worldly temptacyon and pleasures whi-
che rauenously hath gone rounde aboute to catche me.

This flode of Worldly couetyse rageth & floweth on euery syde & is aboute to ouerwhelme vs. saynt Iohn sayth. **O**me. n. qd est in mudo aut est concupiscencia carnis aut concupiscencia oculor aut superbia vite. All thyng that is of this Worlde. eyther it is the desyre of the flesshe eyther the concupyscence of the syght. or elles proude lyuynge. Take hede he sayth al that is in this Worlde. therfore it must folowe that it is soo in euery parte of the Worlde. eyther we be moued & styred to lusty pleasures and lykynge in mete and drynke & clothyng With suche other Whiche nourysseth the flesshe and maketh it prone and redy to glotonye and lecherie. Elles we be moued to haue rychesse & possessyons Whiche fedeth the syght. and by the syght we be enduced to vnlawfull desyre. that is couetyse. Eyther we be moued to haue honours & grete dygnytees or elles Worldly pray synge Whiche byngeth in pryde. On this wyse these floodes take theyr course rounde aboute throughtout the Worlde they spare almost none. that no place of sure helpe & refuge can be had Where vnto we may flee. but onely almyghty god. Eche one of vs Wyllynge to flee vnto our lord god may saye With the prophete. **Exultatio mea erue me a circūdantib⁹ me.** O my lord god my Joye & myn onely socour deliuer me from these troublous floodes of this Worlde Whiche goo rounde aboute me. I can not scape them Without thy helpe. But now let vs a while gyue hede What comforte and consolacyon we shall take by doyng penance. There thynges there be that byndeth vs nedes to do penance. fyrst the profounde consyderacyon of the gretnes of our synne. The seconde open the wyng of the same to a preest by confession. And the thyrde the dyligent exercysynge of good

Workes. **Understandynge** is necessarye to be had for the
fyrst Whiche must serche profoundly for the greuousnes
of euery synne/ for the seconde Instrukcion and lernynge
is necessarye/ Wherby We may Judge & dyscreue the dy-
uersyte of one synne from an other and so to the We euery
one of them in confessyon With all theyr circumstaunces
To the thyrde the grace of god is in specyall necessarye/
Wher With they be plentifully infused and ende Wed on
Whome our mercyfull lord loketh With the eyen of his
mercy and grace. From the eyen of almyghty god Whi-
che may be called his grace shyneth forth a meruayllous
bryghtnes lyke as the beme that cometh from the sonne.
And that lyght of grace stereth & setteth forth Warde the
soules to brynge forth the fruyte of good Workes. Euen
as the lyght of the sonne causeth herbes to growe & trees
to brynge forth fruyte. Therefore yf We that be set amon-
ges the peryllous flodes of these Worldly pleasures Wyl
lyfte vp our myndes to god not settynge our selfe cyte on
them/ besely askynge his helpe/ he shall comforte vs/ accor-
dynge to the Wordes of the prophete. Our lord shall say
vnto vs. **Intellectu tibi dabo.** I shall gyue the
vnderstandynge Whiche is necessarye to consyder pro-
foundly our synnes/ that is for the fyrste/ for the seconde
Whiche is confessyon/ he shall saye. **Instrua te.** I shall
gyue the lernynge Wherby thou shalte dyscerne the dy-
uersyte of euery synne/ for the thyrde that is latysfaccyon/
he shall saye. **In via hac qua gradieris firma-
bo super te oculos meos.** I shall gyde and dyrecte
the from hye enemyes With my grace & mercy euer to ha-
ue contynuaunce in doynge good Workes. O meruay-
lous mekenesse of almyghty god shewed vnto synners
Whan they flee vnto hym/ Whiche is so redy to comforte

and graunte them helpe/Wherby they may be sure to scape
from ouerflo Wyng and Drowynge in these flodes of
the transytoye pleasures of this Worlde / Whiche meke=
nes our prophete remembrynge: calleth and exhorteth
euery creature to doo penaunce/and Where as before he
hath shewed and spoken moche of it. fyrst that they whi
che be penytent are blessyd/they that refuse penaunce be
Wretched/Whiche also be the causes of doyng penaunce
how many partes there be of it/What strength penaunce
is of/how moche it is necessarye / the impedymentes of
the same/What remedy for the impedymentes/and how
redy almyghty god is at hande to helpe vs. Now after
the shorte expressyng of all these/he is aboute to lyfte vp
the myndes of synners to the exercysyng and vnyng of
it. Two kyndes there be of synners Whiche refuse to do
penaunce. One is of them that folow theyr owne plea=
sure in euery thyng / and as Wylde beestes that neuer
were brydled/vse themselves in the vnlawfull desyre of
the fleshe lyke vnto an hors. The other is of them that
hath ben longe brought vp / perauenture tyll they come
to aage in the vngacious custome of synne. And bycause
they haue ben of olde tyme so longe in the vse of the same
they Wyl contynue in it styll/and in noo Wyle goo out of
that Wape/they be lyke to a mule. Man that was create
in grete honour/amonges all creatures lyuyng none
but he had theyr face set streyght to loke vp in to heuen
endued also with reason and fre Wyl/fortified and ma=
de lyke vnto the ymage of almyghty god / ordeyned by
his maker to be aboue all other creatures of the Worlde
and they also to be at his commaundement. Alas that he
on this Wyle hath defourmed and chaüged hymselfe by
synne vnto an vnreasonable beest/also forgettyng almygh
ty god his maker / hath made hymselfe lyke to an hors

a mule / forlakynge hollesome penaunce offred to hym by
our lord god / Wherby he myght haue ben reformed &
brought agayne in to his fyrst state and honour. The pro
phete therfore Wyllynge to excyte and reyse by the myn
des of synners that be ouercomen With this unhappie &
myserable blyndnes / speketh vnto them With these Wor
des. **N**olite fieri sicut equus & mulus quibus
nō est intellectus. Be not in Wyl to be made lyke to
an hors and a mule / folo Wynge your owne sensuall plea
sure and appetyte / in Whome is none vnderstandynge / &
ferynge lest but fe We shall here hym / he turneth his say
enges to god. Truly our mercyfull lord ofte tymes inty
seth by his benyfytes many synners vnto penaunce. Wha
the We Whiche Was a tolle gaderer anone as he Was cal
led of god forsoke that lyfe and folowed cryste. Marye
magdaleyne dra Wren by very loue vnto our blessyd lord
Wepte at his fete. Our lord looked mekely & mercyfully
vpon Peter / all be it Peter denyed hym thryse before / he
neuertheles shamed in hymselfe & Wepte bytterly / pauen
ture Whan saynt Anthony herde rede in y gospell at that
tyme. **Q**ui reliquit patrē et matrē &c. Who so
euer forsaketh theyr fader & moder / syster & broder / & the
possessionys of this world for y loue of god shal be rewar
ded. C. tymes more for it / Whiche is euerlastynge lyfe / he
than forsoke all & Wente in to Wyldernes & there lyued.
All these Were swetely called to penaunce / & many more w
out nombze. Namely a certayn preest of Whome speketh
the noble doctour perispense Was syngulerly called & pro
uoked to be penitent. This preest had many grete gyftes
of god / not vnderstandynge he euery day synned more & more
& heped synne vpon synne / god almyghty for all that lefte
him not so / but styll endued him With new benefites / y at
dd. ii.

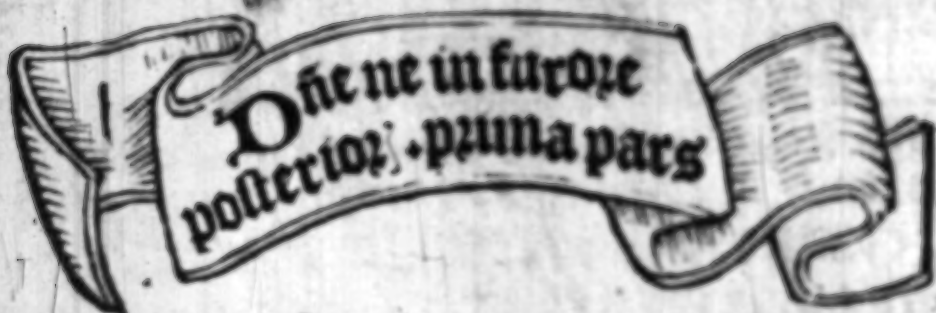
the last by consent of all the people he was chosen & made
a byshop. Than when he perceyued the goodnes and
mekenes of almyghty god/and remembred also how vn
kynde he had ben of longe contynuaunce to his maker/he
sayd. O blessyd lord thou hast ouercomen me/thou hast
vttterly bounde me by thy grace and manyfolde benefy-
tes to be thy seruaunt from hens forth I shall neuer goo
from the. And Whiche one of vs may saye but that hath
ben called to penaunce by the benefytes of our lord god/
let vs all consyder the mercyfull gyftes that god hath gy-
uen vnto vs. And here the sayenge of saynt Doule whi-
che asketh this questyon. **N**on ignoras quoniam be-
nignitas dei ad penitenciam te inuitat. Dooest
thou not knowe that the goodnes of almyghty god cal-
leth the to penaunce. If we wyll not be brought to pe-
naunce by these sayre meanes/by the grete & manyfolde
gyftes of god/let vs at the lest fere his grete & many gre-
uous punysshementes / for somtyme almyghty god con-
strayneth those obstynate synners that wyll not be tour-
ned with fauere meanes by his punysshementes/& with
them he deleth mercyfully to chastyse and punyssh them
in this lyf. For the whiche the prophete cryeth vpon him
to bryng those that be so obdurate & sturde & in no wyse
wyll leue theyr vnhappy custome of synne but make them
selfe in condycyon lyke a wyld hors and an asse/and to
compell them by his punysshement to do penaunce/sayenge
In chamo & freno maxillas eorum costringe
qui non appropinquant ad te. Blessyd lord con-
strayne those synners with thy punysshementes lesse and
more in this lyfe whiche wyll not come and drawe nygh
to the by penaunce. The grete punysshementes in this lyf
may be called the censures of the chyrche/as þe grete curse

With other/or temporal deth. The lesse punysshementes
may be called other temporall paynes/as losse of worldly
goodes/sekenes With other. It is better for a synner to
suffre trybulacōn and punysshement in this lyfe wherby
he may gete profyte & be rewardeed than to be eternally
tortmented in hell/for all the punysshement there be it ne
uer so sharpe and greuous shall not profyte. Saynt Au-
gustyne sayth. **Hic Bre hic lera.** Good lord punyshe
me in this lyfe. Syth so good and so holy a man desired
of god to be sharply punysshed in this lyfe/rather than
after this lyfe/to thentent he myght be able to haue the
euerlastynge kyngdome of heuen/What shall these ob-
stynate synners doo that neuer wolde be touned by the
grete benefytes of god. It had ben ferre better for them
to haue suffred the gretest punysshement that myght be
in this lyfe. For they shall be drawen downe of the cruell
tortmentoures the deuylles in to the depe pytte of helle
there to be crucyfyed eternally/Where shall be wepyng/
waylyng/and gnastyng of tethe/Where also þe worme
of theyr conscience shall neuer dye/& that fyre shall neuer
be quenched/Where also parte of theyr payne shall be in
a pytte full of brennyng lye/and in fyre and bymstone
flamyng continually. Dauid sayth. **Multa flagel-
la peccatoris.** Many dyuers and greuous punyshe-
mentes be for the obstynate & harde herted synner that ne
uer wyll be penytent. But Who soeuer in this lyfe wyll
do penance Were he neuer soo grete a synner before (yf
he despayre not of forgyuenesse) almyghty god shall be
mercifull & forgyue hym. For as saynt Augustyne sayth.
If all the synnes of the worlde were cōpared to the mer-
cy of god/they be in comparyson no more to it than is a
sparks of fyre in the grete see. And I dare well saye to the
dd.iii.

synner be he neuer soo Wycked in his luyng / yf at any
tyme in this lyfe he Wyl be penytent for it and desyre for
gyuenes & mercy of almyghty god / he of his grete good-
nes Wyl sooner forgyue hym than all the Water in the see
can quenche one sparke of fyre yf it Were cast vpon it / for
Whan the synner is very penytent / no thyng remayneth
in the soule that may Withstonde the insynpte mercede of
almyghty god Whiche stondeth rounde aboute redy on
euery syde. The prophete sheweth the same by these Wor-
des folowynge. **S**perantē autem in dño: mia-
circūdabit. The mercy of god shall be redy rounde a-
boute on euery syde to defende the synner that trusteth in
hym and Wyl do penaunce for hys synnes. Many there be
Whiche thynke grete pleasure in synne / & worldly plea-
sures. Truly those Wretches be begyled / it is not as they
thynke. Doubtles they that be truly penytent haue more
felicyte and pleasure in god & godly thynges ferre in com-
paryson aboue all worldly pleasures. fethermore noble
and better that the inwarde knowlege in Judgynge or
Dyscernynge is / Whiche may be called the vertue of per-
ceyvinge or takynge / & the more excellent the thyng be
Whiche is Judged / the greter & goodlyer pleasure muste
nedes be felte inwardly Whan the thyng is tasted / the
nearer that the one be set and applyed to the other. Exam-
ple. The more perfyte that a mannes taste be / the greter
pleasure shall he fele inwardly in tastynge of that thyng
Whiche hath a very pleasaunte sauoure / the more nygh
that it be Joyned & put to the tounge. Than thus / syth that
the vertue & capacyte of our soule is ferre better and more
perfyte than is the vertue of all our other knowleges / &
also of all luyng creatures besyde / & hath almyghty god
and godly thynges the more nygh vnto it the clener that

It be purged by due penaunce/it must nedes folowe that
the penitent hath more swete Joye & gladnes inwardly
in his soule/than any other creature lyuynge may haue in
all the pleasures of this worlde. Whan two thynges be
compared togyder the moost sure knowlege of theyr dy-
uerste shall be had/of one that knoweth bothe and so to
stonde to his Iugement. And doubtles many hath had
in experyence the pleasures of this worlde/afterwarde
hath forsaken them and folowed the way of bytter and
sharpe penaunce. Aske of theym Whether they haue ben
more gladde inwardly in the penitent lyfe or in the tem-
porall/Without doubtte they wyll answer in the peni-
tent lyfe/in the lyfe of contemplacyon. I thynke there be
no man but somtyme hath had the experyence of the Joye
and pleasure that is in the soule after true cōfessyon & due
penaunce for synne. If the fyrst parte of penaunce maketh
the soule so glad/how Joyfull shall it be whan it is made
clene thoroughout by all the partes of penaunce & nothyng
is lefte behynde unpurged. Therefore the prophete sayth
Retainini in dño et exultate iusti: et gloria-
mini omnes recti corde. He reherceth thre maner of
Joyes. fyrst they be Joyfull whos synnes be done away
by contrycyon/whiche may be called the inward Joye
for the graunte of theyr petycyon. Secondly they be more
glad whā theyr synnes be couered & put out of knowlege
by cōfessyon/ & this may be called y Joye shewed outwar-
dely by Joyfull mounyng of y body. And thyrde they be
moost glad whan theyr synnes be so clene done away by
satisfaccōn/y no token may be sene or knowen of them/ &
this may be called y Joye ever to be excerplesed in y laude &
prayse of god for his merciful goodnes. y pphete applyeth
y. ii. fyrst Joyes to ryght wyse people/they may be called

ryght Wylse Whiche haue very contrycyon With a full pur-
 pose to be confessed/or elles they be called ryght Wylse that
 after very contrycyon had a hole confessyon made/be as-
 soyled cleue from synne of theyr ghostly fader/for they be
 Justified by the sacrament of penance Whiche toke effy-
 cacie & strength by the blode and passyon of cryste. They
 be called Recti corde that haue made satysfaccyon soo
 plente fully that god can aske noo more of them. For this
 our prophete sayth. **U**tamini i dño et exultate
 iusti: et gloria mini omnes recti corde. ye that
 be made ryght Wylse by very contrycyon and true confes-
 syon Joye in our lorde. And ye that be made perfyte by
 due satysfaccyon Joye ye eternally in our lorde. ❀❀



Cruayle no thyng e all though We begynne
 not our sermon With the thyrde penitencyal
 psalme in orde. For or euer We toke vpon
 vs to declare the t wo fyrst penitencyal psal-
 mes our promyse Was som what to speke of
 the natyvyte of our blessed lady at the dape/Whiche pur-
 pose Wyllynge to kepe/also desyred of our frendes to fo-
 llowe thorde of the psalmes/though it semed to be harde
 for vs so to doo. Not Withstandynge by the helpe of our
 blessed lady We haue attempted the mater & made þ fyrst
 parte of this psalme to agre With our fyrst purpose. ❀❀

**Que est ista que progreditur
quasi auroa cōsurgens,**

After the offence of our fyrst faders Adam & Eue/
all the worlde Was confounded many yeres by
derkenes and the nyght of synne of the Whiche derkenes
and nyght a remembraunce is made in holy scripture of=
ten tymes. Not Withstondyng many that Were the be=
ty seruantes & Worshyppers of almyghty god to Whome
the sayd derkenes and nyght of synne Was very yrksome
and greuous had mony on that the very sonne of ryght=
Wysnes sholde sprynge vpon all the worlde and shyne
to theyr grete & synguler comforte and make a meruay=
lous clere daye. As the prophete zacharye sayd and pro=
phced of cryste. **Visitauit nos oriens ex alto/
illuminare his qui in tenebris et in vmbra
mortis sedent.** Our blessyd lorde hath visyted vs frō
aboue to gyue lyght vnto them Whiche lyt in derkenes &
in the shado we of deth. Also cryste in the gospell of Iohn
sayth. **Abraham vidit diē meū & gauisus est.**
Abraham sa we my daye wherby he Was made gladd
& Joyfull. The naturall daye Whiche we beholde sholde
rather of congruence be called the daye of the sonne / of
Whome he hath his begynnynge than our day. So this
spyrtyuall daye wherin spyrtyually we lyue vnder the
crysten sayth Whiche by the sonne of ryght wysnes hath
brought forth Ihesu cryst sholde be called more properly
the daye of hym than of vs. Cryste our sauour called it
his daye sayenge. **Vidit diē meū.** Abraham sa we
my daye. Abraham sa we not the present daye of cryste
as the appostles dyde he had onely the syght of it in his
soule by true hope that it sholde come not Withstondyng
ee. i.

he & many other desired gretefully to see this spirytuall sonne
and the clere daye of it. Our sauour sayd to his apostles.
Multi reges & prophete voluerunt videre
que vos videtis: et non viderunt. Many kyn
ges & prophetes wolde fayne haue sene the mysterie of
myne incarnacyon whiche ye see / and yet they dyde not / &
What meruayle was it yf they that laye in derkenes and
in the blynde nyght of synne wherin no pleasure was to
sleepe and take reste to desyre feruently & abyde the spryn
gynge of the bryght sonne our sauour. Holy fathers be
fore the incarnacyon whiche meruaylously yoked & des
pyled the werkes of derkenes & the nyght of synne. Eue
rychone of them dayly and contynually prayed that the
very sonne of ryght wysnes might sprynge in theyr tyme
Neuertheles theyr good hope & trust of it was dyfferred
many yeres / & at the last whan tyme was houable & con
uenient in the syght of almyghty god / he caused this clere
sonne to gyue lyght vnto the worlde. Not withstondyn
ge it was done in a Iuste and due ordre. For of a trouthe
it had not ben semynge & well ordered that after soo grete
and horryble derkenes of the nyght / the meruayllous cle
renes of this sonne shoulde haue ben shewed immediatly
It was accordynge of very ryght that fyrst a mornynge
shoulde come byt wene whiche was not soo derke as the
nyght / neyther so clere as the sonne. This ordre agreeth
bothe to nature / scripture / & reason. fyrst by the ordre of
nature we perceyue that byt wene the derkenes of the
nyght and the clere lyght of the daye / a certayne meane
lyght cometh byt wene whiche we call the mornynge / it
is moze lyght & clere than is the nyght / all be it the sonne
is moche moze cleret than it. Every man knoweth this
thyng well / so dayly we haue it in experyence. Holy

scripture also teacheth that in the begynnynge of the Worlde Whan heuen and erthe sholde be create / all thynges were covered with derkenes a longe season / and or euer the sonne in his very clerenes gaue lyght to the Worlde / a certayne meane lyght was made whiche had place by twene derkenes and the very clere lyghter of the sonne. This is well shewed by Moyses in the begynnynge of genesis. ¶ Reason also whiche sercheth the knowlege of many causes fyndeth Whan one thyng is chaunged in to his contrary as from colde to hete / it is done fyrst by certayne meanes or by certayne alteracions comynge by twene. ¶ Water whiche of his nature is very colde is not sodenly by the fyre made hote to the vttermost / but fyrst cometh by twene a lytell warmenes as we myght saye luke warme / whiche is neyther very hote nor very colde / but in a meane by twene bothe. ¶ An apple also whiche fyrst is grene wareth not sodenly yelow / but fyrst it is som what whyte by twene grene and yelow indifferent. Thus we perceyue by reason that it was not conuenient this grete clerenes of the sonne our sayng: it sholde haue ben shewed soo soone and immediatly after soo secrete and the derke nyght of synne / without tynge of the mornynge whiche is a meane by twene bothe. Syth it is so than that Juste and ryght ordre wyll it be soo / and also it is accordynge for a wyse man soo to ordre it / who wyll doubt but the wysdome of our lord god vnable to be shewed kepte this due and resonable ordre namely in his werke wherby. **S**alutem operatus est in medio terre. he wroughte helthe in the myddes of the erth. Syth also he kepte the same in all his operacions as saynt Doule wytnesseth sayenge.

Quecūq; ordinata sunt: a deo sunt. All thynges well ordred be by the ordynauce of almyghty god. Furthermore bycause this mater shold be expessed more openly we shall endeuour our selfe to shewe by the thre reasons afore rehersed that this blessyd lady moder to our sauour may well be called a mornynge/ syth before her none was without synne. After her the most clere sonne cryste Ihesu shewed his lyght to the worlde / expulsynge vtterly by his innumerable clerenes these derkenesses wherin all the worlde was wrapped & couered before. We see by experyence the mornynge ryseth out of derknes as the wyse man sayth. **D**eus qui dixit te tenebris splendescere. Almyghty god comaundeth lyght to shyne out of derkenes. The clerke Orpheus meruayleth gretely of it sayenge. **O** nor que lucē emittis. O derke nyght I meruayle sore that thou byngest forth lyght. And of a trouth it is meruayle to mannes reason that lyght sholde sprynge out of derkenes. Soo in lyke maner we may meruayle of this blessyd byrgyn / she beynge clene without spotte of ony maner synne / not with stondynge sholde shyne and orygynally come of synners that were couered and wrapped in derknes & the nyght of synne. Also after the mornynge the sonne aryseth / in maner as it were brought forth and had his begynnynge of the mornynge / lyke wyse our sauour cryst Ihesu was borne and brought forth of this blessyd byrgyn & spredde his lyght ouer all the worlde. We also perceyue lyke as the sonne ryseth of the mornynge & maketh it more clere by the ffusyon of his lyght. So cryste Ihesu borne of this byrgyn defyled her not with ony maner spotte of synne but endued and replete her with moche more lyght and grace than she had before. Laste all though it semeth the

mornynge to be cause of the sonne / not Withstandynge
the sonne Without doubtte is cause of it. And in lyke wise
all though this blessyd byrgyn brought forth our sauy-
our Ihesu / yet he made her and Was cause of her byrn-
ynge in to this Worlde. Thus ye perceyue by nature &
this blessyd byrgyn may Well be lykened to a mornynge
The same shall be she Wed yf We reherse þe orde of scryp-
ture. It is spoken in genesye that fyrst almyghty god ma-
de heuen and erth. The erth Was voyde and desolate / all
Was couered With derknes / and the spyryte of god Was
borne alofte. Than almyghty god comaunded the fyrst
daye by his Worde onely that lyght sholde be made / and
anone lyght Was made / and after that the fourth day the
sonne Was create. This We rede in the begynnynge of
genesys. But let vs now she we What it sygnifyeth for
our purpose. Fyrst heuen & erth may sygnifye to vs man
and Woman / for the Woman is subgette to the man / lyke
as the erth is to heuen / Woman is also bareyne & lackyn-
ge fruyte Without the helpe of man. And the erth With-
out the influence of heuen is bareyne and voyde of all
fruyte. Semblably euery generacyon of man from the
creacyon of Adam Was wrapped and couered With the
derknes of synne / & though the spyryte of god Was euer a
lofte redy to gyue grace / for al þe none Was fowde able to re-
ceyue it vnto the tyme this blessyd virgyn Was ordeyned
by the hole trynityte to sprynge & be brought forth in to the
Worlde / Whiche by the prouydence of almyghty god Was
surely kepte & defended from euery spotte & blemyshe of
synne / so that We may Wel saye vnto her. **Tota pul-
chra es amica mea et macula non est in te.**
O blessyd lady thou arte all fayre and Without spotte or
blemyshe of synne. The aungell at her salutacyon sayd.
cc. llii.

Aue plena gratia. Heyle full of grace this blessed
virgin full of the beemes of grace was ordeyned by god
as a lyght of the mornynge & afterwarde brought forth
the bryght shynynge sonne with his manyfolde beemes
our sauyour cryst. **Q**ui illuminat omnē hoīem
venientē in hūc mundū. whiche gyueth lyght to
euery creature comynge to this worlde. Take hede how
conueniently it agreeth with holy scripture this virgin
to be called a mornynge. Also where as reason of a con-
gruence wyll þ byt wene t wo contraries a meane must
be had maketh meruaylously well that this virgin may
be called a mornynge/for lyke as the mornynge is a meane
byt wene the grete clerenes of the sonne & the vgsome der-
kenes of the nyght. So this blessed & holy virgin is the
meane byt wene this bryght sonne our sauyour & wycked
synners/and a pattetaker of bothe/for she is the moder of
goddes sone & also the moder of synners. For whan our
sauyour cryst hanged vpon the crosse he comended & lefte
to this blessed virgin saynt Johñ the euangelyste as her
sone/sayenge to her. **M**ulier ecce filius tuus. wo-
man beholde thy sone. And vnto saynt Johan he sayd.
Ecce mater tua. Beholde thy moder. Johñ by in-
terpretacyon is to save the grace of god/sygnifyenge that
by goddes grace & not by theyr owne merytes synners be
made the inherytours of the heuently kyngdome/synners
therfore be comended to this virgin mary as to a moder
she is moder of synners. Saynt Austyne sayth it semeth
to be a noble kynrede byt wene this blessed virgin & syn-
ners/for she receyued all her goodnes for synners/synne
was cause why she was made the moder of god. Also yf
we haue taken ony goodnes we haue it all by her. Ther-
fore of very ryght this holy virgin marye is the moder of

synners. All crystes chyrche calleth her *Mater misericordie* /
 the moder of Wretched synners / She is also the moder of
 mercy / for cryste is very mercy. The prophete speakinge of
 hym sayth thus. *Deus meus inia mea.* My god
 & my mercy. Cryst is very mercy / she is the moder of cryst
 therefore the moder of mercy / for this cause as we sayd be-
 fore she must nedes be a meane byt Wene þ mercy of god
 & the Wretchednes of synne. Byt Wene cryst moost inno-
 cent & Wretched synners. Byt Wene the shynynge lyght &
 blacke derknes / she is also the meane byt Wene þ bygght
 sonne of the dape / & the derke cloude of the nyght. None
 was bozne before her Without synne / eyther mortall / be-
 nyall or ovygynall. Many before were men of grete ver-
 tue & holynes / as Jerempe & Hely With other / but bycause
 they were not clene Without euery spotte of synne / theyr
 vertue & holynes was hyd in maner as vnder a cloude.
 And the holy aungelles remembrynge this mater behol-
 dyng this lyghte to she we forth Without ony spotte of
 derknes after so longe contynuaunce of the derke nyght of
 synne / sayd eche one to other With an admyracyn or mer-
 uaylynge. *Que ē ista q̄ progredit̄ quali auro: a
 surgēs.* What is she Whiche gooth forth as a rysynge
 moornyng. Therefore syth this blessyd lady Marye as a
 moornyng goth byt Wene our nyght & the dape of cryste /
 byt Wene our derknes & his bygghtnes / & lasse byt Wene
 the mylery of our synnes & the mercy of god / What other
 helpe sholde rather be to Wretched synners Wherby they
 myght soner be delpuered frō theyr Wretchednes & come
 to mercy / than by the helpe of this blessyd byrgyn marye
 Who may come or attayne from one extremyte vnto an
 other Withoute a meane byt Wene bothe. Let vs ther-
 fore knowlege to her our Wretchednes / aske her helpe /

she can not but here vs/for she is our moder/she shall spe-
 ke for vs into her mercyfull lone & aske his mercy/& With
 out doubt he shall graunte her petycyon/Whiche is his
 moder & the moder of mercy. Let vs therfore cal vnto her
 saynge. O moost holy byrgyn thou arte the moder of god
 moder of mercy/the moder also of Wretched synners and
 theyr synguler helpe/comforte to all sozowfull. Touch-
 saue to here our Wretchednes & prouyde a conuenient &
 houable remedy for the same. But What myseryes shall
 we moost specyally shewe vnto her. Truly the comyn
 Wretchednes of all synners Whiche y^e chyrche hath taught
 vs oft to haue in remembraunce/Whiche also the prophete
 Dauid hath describ'd in the thyrde penytencyal psalme
 wherof we shall now speke. And as the Woman of cha-
 nane whan she prayed to our lord was not herd anone.
 not wistondyng his dyscyples haupnge pyte & cōpassyon
 spake to cryst theyr mayster for her. So we now lest per-
 auenture our mercyfull lord herde not our prayers in the
 other psalmes before bycause of our greuous synnes. Let
 vs tourne our prayer to his moost mercyfull moder bese-
 chynge her to shewe mercy and call to almyghty god for
 vs as our aduocate.

¶ Que est ista que progreditur
 quasi auroza consurgens.

¶ We shall marke thre condycyons of the mornynge whi-
 che may well be applyed to this blessed byrgyn. ¶ First
 yf the mornynge be sayte it is mylde and quyet without
 trouble of wynde/stormes/or tempeste. ¶ Also by lytell
 and lytell it ryseth by warde aboue the derknes/puttyng
 away the blacke cloude of y^e nyght. Thyrde it is bryght
 and clere without cloudes or mystes. This bryght & holy
 byrgyn had all these condycyons. First she was meke &

mylde in her soule / so that neyther blasse of pryde neyther
storme of Wrath was in her / but al way she was gentyll
lowly and meke. Secondly she enhaunced herselfe sette
aboue the derknes of synne puttyng vnderfote thocca=
syon of it / she also brake his heed whiche was the cause &
encreaser of synne. Thyrdly she was a bygght & clere byr=
gyn without all derknes of ygnoraunce. Of these condy=
cyons many thynges may be sayd to the laude and prayse
of this blessyd byrgyn / yf we entended so to do. But our
purpose is other wyse sette / our mynde at this tyme is not
to speke of her laudes whiche no creatute can sufficiently
expresse / but we purpose to make our prayers to that blef=
syd moder & mayde / that she of her goodnes bouchesaue
to helpe vs in our myseryes. For in vs be thre kyndes of
Wretchednes contrarye to the thre vertues in her spoken
of before. fyrst the mysery of fere and drede wherby our
soule is neuer in rest but al waye troubled & shaken with
that grete storme & tempest. Secondly the mysery of bon=
dage & seruytude to synne / that is whan any persone is
made subiecte & caste downe by the grete weyght of it.
Thyrdly the mysery of ygnoraunce & blyndnes wherby
the lyght of trouth and good knowlege is withdrauen
from vs & hydde as vnder a cloude. Let vs now therfore
aske helpe of this moost holy byrgyn whiche obteyneth
qualytes & condycyons alwayes contrary to these mys=
eryes. All these Wretchednesses be reherfed of the prophete
Dauid in this thyrde penytencyall psalme as ye shall vn=
derstonde by dyligente gyyng hede to our sayenges.
Many troules & veracons arysen in vs ayenst the tran=
quyllite of this mylde moornyng / some cometh by fere of
the eternall punysshment of god / some for drede of the
paynes of purgatory / some be caused of our bodely dysea=
ses whiche we suffre for the gylte and offence of our fyrst

father Adam / some by the remembrance of death vncertaine
that nedes must folow we at the last after all these greuous
veracions. Many also be caused by feare of the temporall
punysshement of god excercysed in this lyfe for our tres-
passes / & last by the vngodlynes of our synnes many trybu-
lacions be engendred in our soules / by the whiche synnes
we haue deserued punysshement of goddes vengeance.
Of a trowth one of these veracions somtyme troubleth y
myndes of synners. Our prophete remembereth them by
ordre. The fyrst pturbacion or trouble whiche is caused
by feare of the punysshemente of god euerlastyngly to be
blyssed vpon dāpned synners / must nedes prycke y mynde
& conscience of the synner / for whan y eternall punyssh-
ment shall appere & be the wode / the countenaunce of god
shall be so formydable & fearefull / y in the tyme whan my-
serable synners shall stonde in his syght they shall thynke
themselve set in a brennyng forneye of fyre. As it is sayd
in holy scripture. **Pones eos vt clibanū ignis**
in tempore vultus tui. Blessyd lord thou shalt at
the daye of Jugement set all wretched synners as a clewe
or a grette hepe of fyre for feare of beholdinge thy fearefull
countenaunce / the worde whiche he shall speke to them at
that tyme shall be so sharpe & vehemently bytyng / in so
moche they shall coueyte or desyre rather to dye a. Many
times thā to here it / whan he shall openly gyve sentence on
them saynge. **Discedite a me malevicti i ignē**
eternū q̄ paratus est diabolo & angelis ei⁹.
So frome ye cursed synners in to euerlastyng fyre whi-
che is prepared for the deuyl & his aūgelles. O meruay-
lous sharpe sayenge. O worde more perforce than a
double edged swerde / what creature shall not feare to be

separate from the face of god / from heuently glorie / from
the felowshyp & company of sayntes / & to be cast do wne in
to eternall fyre with those ferefull & cruell demylles. The
pphete therfore cerynge this euerlastyng punysshment
begynnyng his psalme cryenge to almyghty god / saynge
Domine ne in furore tuo arguas me. Bles-
syd lord punyssh me not in thyn euerlastyng punyssh-
ment. Let vs do in lyke maner makynge our prayers to
this blessyd virgin saynge. O blessyd lady be thou meane
and medyatryce byt wene thy lone & wretched synners
that he punyssh vs not euerlastyngly. If perauenture
we be deliuered by the insynpte mercy of god from cru-
cifyenge in the fyre of hell. yet there is an other fyre to be
fered / that is to saye the fyre of purgatozre whiche fyre
is so hote and full of dyuersyte of payne / that all turmen-
tes and dysleases of this worlde be no thyng to be com-
pared to it / whiche thyng holy saynt Augustyne confer-
meth by these wordes saynge. **I**lle ignis gramo-
rest q̃ quicquid homo pati potest in hac vita
The fyre of purgatozre is more greuous than any payne
man may suffre in this lyfe. Alas we wretched synners
what harde sayenge is this. Be there not some greuous
paynes in this lyfe. Those that be vexed with the stone /
strangury & the fluxe / fele they not meruaylous grete pay-
nes whan they can not kepe themselfe from waylyng &
cryenge out for sorow / what shall I saye of the whiche
suffre payne in the heed / to the ache / & akyng of bones / do
they not suffre grete paynes / & also matters of whome ma-
ny were slayne / some boyled / an other sawed at wo / an
other torne w̃ wylde bestes / an other t̃d on the fyre / an
other put in to scaldyng hote pytche & w̃ yn / dyd they not
suffre bytter payne. Not withstondyng to be punysshed

in the fyre of purgatory is ferre more greuous payne than
all these we haue reherſed / What meſurable is it than yf
the fere of ſoo grete & paynefull fyre trouble vs ſynners.
Wherefore it foloweth. **E**t ne i ira tua corripias
me. Blesſyd lord ſayth Dauid correcte me not in þe fyre
of purgatory. So let vs call vnto our blesſyd lady prayen
ge her to be meane for vs þe her ſone our Judge not onely
punyſſhe vs not in the paynes of hell whiche be euerla-
ſtinge / but alſo that he correcte vs not in þe paynes of pur
gatory whiche haue an ende. ¶ The thirde trouble that
we ſuffre ryſeth & is cauſed of the woundes inflycte & be-
yng in our body for the ſynne of our fyrſt parentes. for
Whā Adam was ſet in paradys a place of grete pleaſure
volupty & reſte / almyghty god thrette hym ſaynge / What
ſoeuer tyme he taſted of þe forboden tree / he ſhold be wou-
ded. **Q**uod tā ei q̄ vniuerſe poſteritati eius
mortē inferret. whiche ſholde be a mortall wounde
bothe to hym & all his poſteryte. Almyghty god had his
bowe redy bent wherwith he ſholde ſtryke hym / of the
whiche bowe is wyten in an other place. **E**t endit
arcū ſuū. God hath bent his bowe / for all this / Adam
attempted þe mater fell to ſynne / Whome anone almyghty
god dyde ſmyte / the vehemence of the whiche ſtroke / all
we that came of hym do fele / the woundes of it abyde ſtyll
in vs not clene made hole / all though they be hyd & coue-
red / Wyl ye knowe whiche be the woundes. Let vs be
hungry a lytell whyle / and anone we ſhall fele the pe-
nurye of hungre. Abſteyne from drynke / anone cometh
thyrſte. Go a fote many myles / anone cometh Werynes /
Put your ſynger nygh the fyre / & full ſoone ſhall ye fele
impaſſyble hete. Ete vnholſome metes / & anone cometh
ſekenes. By theſe woundes afore ſayd without doubte

We be brought to deth/ yf the body be not soone reme-
dyed. Adam wanted all these woundes or euer almygh-
ty god dyde stryke hym. And we also sholde haue wan-
ted them yf that stroke had not ben. We all be wounded
by his stroke/ wherfore the prophete sayth. **Quonia**
sagitte tue infire sunt michi. Blessyd lorde thyn
arowes be stycked in me/ yf perauenture these arowes
myght be plucked a waye by ony medycyne/ or by crafte
we myght be made hole of our woundes/ and so to scape
deth/ whose fere troubleth vs without mesure in this
fourth place/ the wyse man sayth. **Omors q̄ amara**
hōi hñti pacē in substācia sua. O deth how byt-
ter arte thou to a man hauynge peas with his substaūce
of worldly goodes/ or elles thus/ that hath this worlde
at his wyll/ whiche vse these worldly pleasures meryly/
they knowe not/ they haue not in mynde what is behyn-
de in the worlde to come. Alas how greuous and bytter
is to theym the remembraunce of deth/ whose dartes or
arowes may not be expulsed by ony crafte/ we can not
fynde the meanes by ony medycyne to heale our woundes/
we must nedes dye/ & dayly we drawe nygh deth more
and more. **Omnes morimur.** All we dye/ or be dy-
enge. Scripture sayth this verbe morior after saynt Au-
gustyne is vnderstode/ signifyenge that no creature may
escape/ flee/ or declyne from deth/ our lorde hath soo gre-
uously stryken vs with the dynte of his arowes/ wher-
fore our prophete sayth. **Et cōfirmasti super me**
manū tuam. Lorde thou hast perced and fyred thyn
arowes so sore in me that my wounde is so grete & with-
out cure I can not escape but nedes must dye. ¶ We sayd
the fyfth perturbacyon cometh for fere of goddes puny-
shment.

shemente / Whiche the prophete calleth in this psalme.
Facie in ire Dei. For by these wordes **F**urore Dei
is vnderstonde þe enerlastyng punishment vpon them
Whiche be dampned. By these wordes **F**acie ire Dei
is vnderstonde temporall punishmentes in this lyfe /
Whiche temporall punishmentes causeth vs also to be
in trouble. For what creature remembryng so many pu
nyshementes done vpon synners in this lyf bodyly / and
perauenture for lesse offences than he hymselfe hath done
can be without fere / lest he shoulde susteine the same or mo
re greuous for his owne offences. Adam a peny the com
maundement of god tasted but one apple / and anon he
was cast out from the goodly gardeyne of paradys in to
this erthe full of byeres and byembsles. It semeth but a
small mater / and also he and all his posterite euer after
were made mortall. Alas how many tymes haue we
synners broken the commaundementes of god. The peo
ple of Israhell ledde by moyses thurgh the deserte / whan
it was so they had eten no fleshe of many dayes. At the
last they desyred to ete of the egypciens fleshe lyke as it
was theyr customable mete before / almyghty god gaue
them theyr desyre. But **Q**uonia adhuc esca fuit
in ore eor: ira Dei descendit super eos. whyles
they were etyng and mete in theyr mouth / the puny
ment of god fell vpon them / and a grete parte of them
were slayne. Afterwarde the same people made wery
by a longe Journey / grudged in theyr myndes a peny out
lorde / wherfore a sodayne fyre fell vpon them / and bitter
ly byente & destroyed the later parte of theyr hoost. Haue
not we commytted many more greuouser offences than
these be yestruely. For whan we lacked no mete but had

grette plente of it/haue We not for all that desyred more
delycate metes not content With suche as We had / hath
not a lytell bodyly labour ben tedpous to vs / as to go vn-
to the chyrche there to abyde to be at the serupce of god/
and to here holysome doctryne / Whiche of vs heringe these
offences beyng culpable in them Wyl not fere the pu-
nyshmentes of god bothe in this lyf and after. Namely
Whan this holy prophete so dyde / in so moche he sayth his
fleshe trembleth for fere. **N**on est sanitas in car-
ne mea. Blessyd lord I haue none helth in my fleshe /
it trembleth for fere of thy punysshmentes. They be be-
ry happy & blessyd Whiche neuer desyled themselves With
synne / but alwaye hath kepte them cleane Without ony
spotte of it / as touchyng actual synne / for truly they haue
grette rest in theyr soules / and they that haue done the con-
trary fele in themselves an inwarde stryfe Whan they re-
membze themselves of theyr luyng / for suche as hath pol-
luted consyence gyue them to other besynes rather than
to loke vpon themselves. Truly thabomynacyon of an vn-
cleane cōsyence is so grette & the remembraunce of it is thought
to that persone so encombred so grette payne / as he were
bered & troubled in the turmentes of hell. O how many
hath slayne theymselfe after theyr grette offences done /
Whan they myght not holde vp and susteyne theyr vn-
happy lyfe. Example We haue of a romayne Woman cal-
led Lucrece and many other. The thre pryncypall partes
of the soule wherby the hole man sholde be gouerned be
holdyng the vgsome and detestable monstre of synne /
dooth accuse eche one other / to the memory it is objected
that he sholde haue kepte in mynde the holy monycons
and techynges Whiche oftentymes he herde by the pre-
chers of godly doctryne. To the reason is sayd that he

sholde haue resysted and Withstonde more besely / & not
haue suffred so grete fylthynes of synne to be commytted
in the soule / to the Wyll is objected that by his boldnes &
rennyng to moche vpon his owne byddell / neyther obey
enge to memoire nor to reason is caused that the soule is
polluted With the fylthynes of synne. Therfore the con
science al waye prycketh & grutcheth ayenst synnes etyll
commytted / accordyng to the prophetes sayenge. **Non**
est par ossibus meis a facie peccator. No par
te of my body can be in rest for the greuousnes of my syn
nes. Take hede With how many and What stormes of
trybulacyon we be vexed With in our bodies / we haue
no tranquyllyte / no quyetnes but troubled in euery parte
With many dyuers veracyons. fyrste by the paynes of
hell / of purgatoire / by our bodyly greuaunce / by deth / by
the punysshement of god / and last by thabomynacyon of
our synne. Therfore let vs go vnto this mylde moornyng
our blessyd lady virgyn marye / besechyng her y she Wyll
bouchesaufe to deliuer vs from these stormy Wretched
nesses in this lyfe / and after graunte vs quyet soules.
These suffyleth for the fyrst kynde of Wretchednes. We
sayd the seconde kynde of myserie is to be caste do wne
vnder the derkenes and cloude of synne / & myserably to
be in captiuyte vnder the poke of it. Many tymes synne
is compared to a serpent. A serpent hath an hede / a body
& a tayle. Semblably soo hath synne / for Whan ony man
feleth the fyrst instygacyon or steryng to synne / doubtles
there is the serpentes heed. Whan afterwarde he consen
teth to the same instygacyon / than he suffreth the body of
that serpent to entre. And laste Whan he fulfylleth the
synne in dede / than is the venemous tayle of that serpent
entred. Without thou resyste and Withstonde the hede

that is to saye the fyrst suggestyon / it shall be very harde
for the to exclude synne / for Where as a serpent may gete
in his heed / anone he byngeth after the resydue of his bo
dy. Soo by synne / yf also the streyght passage be made
open to the fyrste mocyon or sterynge to synne / anone he
draweth after hym the hole body / & neuer sealeth tyll it
come vnto the hyest parte of the soule / he auunceth hym
selfe & is lyfte vp ferre aboue the mynde / Whiche ought to
be the heed of the soule. And this of a trouth is a grete my
serye Wherof this holy prophete Dauid maketh his com
playnte sayenge. **Q**uoniam iniquitates mee supgresse
sunt caput meum. All the partes of my body be With
out teste bycause my synnes be exalted ferre aboue myne
heed. We haue gyuen soo grete lycence to this serpente
synne and so easely intreated it that now Whan it is ones
entred it Wyll not out agayne / but as a tyraunt hath de
creed to kepe in possessyon the habitacle y he hath wonne
eyther peasibly or by strength. fyrst or euer We comyt
ted synne many mocions of it Were felte in vs / but it was
onely in the inferioz parte of the soule. And now syth it is
suffred to haue ony interest / he hath enhaunced hymselfe
aboue the hyest parte of the soule & there is resydent / com
maundynge What hym lyfte / thrustynge do Wne y poore
soule With his greuous burden & Weyght that oftenty
mes it is compelled to doo that thyng Whiche it wolde
not do. Peraventure some synner Wyll saye. I perceue
noz fele ony Weyght in my selfe / do I neuer so many syn
nes. To Whome We answer that yf a dogge hauynge a
grete stone bounde aboute his necke be cast do Wne from
an hygh toure / he feleth no Weyght of that stone as longe
as he is fallynge do Wne / but Whan he is ones fallen to
the grounde he is bzaillen all to peces by the reason of that
ff. i.

Weyght. Soo the synner goynge do wne to warde the
pyt of hell feleth not the grete burden of synne / but whan
he shall come in to the depnes of helle he shall fele more
payne than he wolde. Also euery creature whiche is a-
bout to put a way the yoke of synne feleth the grete and
greuous Weyght of it. Our holy prophete had in expery-
ence the heuy burden of synne whiche sayd. **E t sicut**
onus graue grauante sunt sup me. My synnes
be heuy vpon me lyke to an heuy burden. God forbode
that we saye no man may caste out synne from the soule
ones entred in to it / we saye not that / for yf it were soo all
we sholde despayre / bycause why no persone is without
synne. But we saye it is ryghte harde bttterly to expulse
synne suffred so longe at lyberte and hath had so moche ly-
cense to abyde in the soule. All holy doctours knowlege
the lame. And sayt Anselme whos wordes cometh now
first to mynde sayth. **O peccata q̄ felices aditus**
habetis et q̄ difficiles exitus. O ye foule synnes
how glad & easy entrynges haue ye in to mannes soule /
and how harde be your goynge out from it. Synnes
may be expulsed / but how truly by grete contrycyon / dy-
lygent confessyon / & not a lytell bodily satysfaccyon. But
after that our synnes be soo done a waye / yf we take not
vpon vs myghtely to withstonde & make batayle agens
them / lyghtly they shall entre agayne in to the soule. And
as our sauour sayth. **E rūt nouissima hominis**
illius deteriora prioribus. Than shall we be in
woyse condycyon ferre than we were before / than shall
the woundes of our synnes ware raue agayne / than shall
the tokens where they were fyled ware rotten & fresshe
by our folyshenes & nedygence. Of the whiche myserye
Dauid coplayneth in this place saynge. **Putruerūt**

& corrupte sunt cicatrices mee: a facie insipientie mee. The olde tokens of my synnes were rotten agayne by myn owne folyshenes. He that is enewred & encōbryed With these euylles / shall we not call hym Wretched & vnhappy: yea truly / for noo thyng elles but synne may make a man Wretched. Be a man neuer so poore & neddy / yf he be Without synne / yet he is blessyd and happy. Salomon sayth. **Miseros facit populos peccati.** Synne maketh Wretched people. Saynt Boule hauynge the same myserye in experyence sayd. **Infelix ego hō q̄s me liberabit de corpore mortis huius** I vnhappy man Who shall deliuer me from the danger of this deadly myserye of synne. ¶ Socrates Was asked a questyon as it appereth in the georgycke of plato of one named Polus / Whether Archelaus Whiche than had in gouernaūce the kyngdome of macedonye in grete glorie Were happy & blessyd or not. Socrates answered hym he coude not tel it is to me vncertayne. Than sayd Polus he is a kyng. Socrates sayd / all though he so be / yet may he be a Wretche. Polus added more & sayd / he hath a glorious kyngedome / a grete housholde / and grete rychesse. Socrates answered / What of all this / these comodities maketh not a man blessyd / for vnder them may be pryncely a Wretched soule. If thou wyll sayd Socrates that I tell the Whether this man be blessyd or Wretched / shewe me his soule / & anon I shall assoyle thy questyon / for the demonstracyon of this mater dependeth of the soule. Truly a soule subiecte to synne is Wretched Whiche our pphete Dauid wytnesseth sayenge. **Miser factus sum.** By the reason of my synne I am made a Wretche. That creature What soeuer he be is blessyd Whose wyll is obeyent to reason / that is to saye / in Whome reason and grace hath

domynacyon/for by reason & grace ryght & Justyce shal be
kepte. But yf it be contrary than shall peruersyte and vn
ryght wysnes haue place and lyberte/that we may more
openly perceyue this thyng/let vs cōsyder this example.
As longe as the myddes of a lyne is equall with both en
des/neither goynge wronge towarde the ryght hande
nor towarde the lyfte hande/so longe it is called a ryghte
lyne/ but yf it turne cōtrary eyther to y one parte or to the
other/or lyfte bp it selfe aboue eyther endes/ the lyne is
not ryght but croked. In lyke maner let vs consyder the
powers in the soule/that is to saye reason Wyll & vnder
standynge/the vnderstandynge muste be guyded by the
Wyll/& Wyll must be ruled by reason/for Wyll is the myd
dle parte byt wene vnderstandynge & reason/lyke as the
myddle poynthe in a lyne/Wherfore yf the Wyll whiche
ought to be y myddle parte & also subdued to reason lyfte
bp hymselfe aboue reason/is not thordre peruerse & incō
uenient/is not there a croked soule: yes without doubte
Lyke wyse it is in synners whan reason is put downe
& Wyll is vnwisely exalted. **E**t incuruatus sum
vltro in finem. The prophete sayth. By synne I am
made croked vnto the grounde. I haue more mynde on
erthly thynges thā vpon heuenly/Whan the soule is thus
dysformed and brought in to this myserable condycyon/
What is lefte behynde but penaunce & sorowe. The phy
losophers shew tWo dyuers wayes/ one is the waye
of vertue/the other of vyce. The waye that ledeth a man
to vertue is laborous & full of thornes/not withstandyn
ge the ende of it is very pleasaunte. The waye whiche
bryngeth a man to vyce is mery & full of sensuall pleasu
res/ but the ende of it is very bytter & sharpe. A certayne
phylosophye called Demosthenes what tyme he despyred

to haue the presence & company of a certayne euill dyspo-
sed woman/ & she asked a grete somme of money. He an-
swered that his lernynge was not to bye penaunce so dere
spgnyfyenge that after the fylthy volupty of the fleshe
no thyng remayneth but sozow & penaunce/ for the whi-
che he wolde not gyue so moche money. Our prophete co-
fyderynge this addeth saynge. **Tota die contrista-
tus ingrediebar.** Many causes there be for synners
to be penytent whiche haue caste do wne themselfe in to
these myseryes / not compelled by vyolence / but by theyr
owne wyl & mynde / from the whiche they may scantly &
with grete dyffyculte aryse / What for the tyranny of synne
What for leuyng of thoccafions to synne / caused of the
pleasure whiche y fleshe hath gotten by wycked custome
of it. For as saynt Iherome sayth / thole that be byrgyns
fele not soo grete temptacyons of the fleshe as they whi-
che ones oꝝ ofte tymes haue had the fleshely voluptye in
experyence / for the fleshe that before hath ben polluted
by the foule and fylthy pleasure of the body: feleth moche
more vncleane mocyons than dooth the fleshe whiche al-
wayne hath ben cleane and chaste / for the vncleane body per-
suadeth & she weth to the soule the wycked cogytacyons
and derke fantasies of his vnthyrsty fleshely pleasures
done before / wherby it is many tymes begyled & scorned
therfore the prophete sayth. **Qm̄ lumbi mei im-
pleti sūt illusionibus.** The partes of my fleshe
wherin the noutyrshynge of fleshely voluptye be resy-
dent & abydynge / are replete & fulfylled with mockes &
scornes. O folythe & madde fleshe whiche entyseth and
causeth so many euilles to the hurte of it selfe / for the body
stereth & moueth the soule ofte tymes to the fylthy luste of
the fleshe / whiche is the moost hurte that can be to the

body/for the lyuely spyrtes wherby the flesshe is quycke-
ned be spylte & shedde out with the seide of man. And soo
by that he leseth many of his strengthes. Whyscypens saye
that a man taketh more hurte by the ffusyon of a lytel seide
than by the dymng of ten tymes soo moche blode/Whiche
thynge of a lykelyhode saynt Doule ment rebukynge for
nycatours/sayenge. **Peccatū quodcūq; fecerit**
homo extra corpus suū est/ qui autē fornicat-
tur in corpus suū peccat. Every synne that a man
dooth is out warde from his body/ but he that dooth for-
nycatyon or lechery offendeth god & also gurteth his body
Aterly it is a grete myserye to loue the body soo moche &
not withstondyng procure so grete hurte to it by flesshely
lust/Whiche myserye our prophete she weeth saynge. **Et**
non est sanitas in carne mea. By the reason of
flesshely lust I haue no helth in my body or in my flesshe.
Therfore synne greueth bothe body & soule & profyteth
none of them but engendzeth grete hurte to bothe. The
soule is turmented by the syght of a polluted cōscience/by
the byctory of synne hauynge domynacyon / by the heuy
burden of it/by rene wyng of olde synnes/by the mysery
that foloweth/by the croked custome of it ones lefte & for-
saken / & last by penaunce sorowfull. The body is also tur-
mented by the pryckynge of flesshely lust/& by losse of his
strengthes. So that a synner may sauely saye as the pro-
phete wyrteth folowynge. **Afflictus sum.** I am
troubled by synne bothe in body & soule. The encrease of
a synners payne is whan he calleth to remembraunce how
longe he hath serued so vncurtys and vngentyll a lord.
Saynt Johan sayth. **Qui facit. n. pctā seruus**
est peccati. He that comytteth synne is the seruaunt of

synne/therfore euery synner hath synne for his lord Whome he serueth. What maner a lord synne is may be knowne by the stypende and rewarde that he gyueth to his seruauntes in the ende. Saynt Doule wyrteth of this stypende sayenge. *Stipēdia peccati mors est.* The rewarde of synne is deth/ What maner deth: truly deth eternall. This rewarde agreeth well for suche a lord/ What stypende sholde the moost vnhappy lord gyue but the worst that may be thought/ Who soeuer serueth this malycious and cursed lord is in grete bondage and seruptude/ Wherfore the prophete addeth sayenge. *Et humiliatus sū nimis.* By synne I am made a bonde man/ to Whome: berply to the lord named synne. Now we haue herde how many grete myseryes we suffre vnder the bondage and yoke of synne/ & how we be thraste do wne vnder the cloude and derkenes of synne. Therfore let vs flee vnto our bryght mornynge the moost holy moder of god/ Whiche as a fayre mornynge hath lyfte by herselfe aboue all derkenes and by her humplyte hath broken the deuylles heed/ Whiche was the fyrst auctour and causer of synne and derkenes. Let vs aske and trust helpe of her in this seconde kynde of wretchednes/ Wherof we haue now spoken/ alwaye folowynge the wordes and ordre of the prophete. ¶ The thyrde kynde of myserye is yet behynde/ Whiche we sayd is the myserye of ygnorauce and blyndnes/ Wherby the lyght of trouthe is turned away from vs/ as by a cloude comynge byr we ne. This blindnes may be the wch many wayes/ as fyrst by the t wo meanes wherof we shal speke/ that is to saye we absteyne not from synne/ neyther for the abhominable lothsomnes of it/ nor for the reuerence of our blessyd

lorde god alWaye beyng present / that thyng must ne-
des of very ryght be thought vngsome & detestable / Whi-
che is the cause of so many grete myseryes & bytternesses
afore reherced / for neyther the paynes of hell nor of purga-
toze had neuer ben thought / yf synne had not ben. An
kynde shold neuer haue felte ony Werynes or bodily gre-
uaunce by the reason of labour / yf synne had not ben ney-
ther ony dystemperaunce of colde or hete that shold anoye
the body / hungry / thurst / ne grete or of syknes of vyolent
stroke / yf synne had not ben. Also the soule sholde haue
Wanted ygnoraunce / inconstaunce / & rebellyn of vnder-
standynge ayenst reason. These myseryes & many more
Whiche now I leue of happen to vs bycause of synne.
What trowe we / Was not Lucifer an aungell shynynge
With grete lyght or euer he fell downe into hell: & What
elles made hym soo blacke & dyfformed but onely synne.
No thyng in the worlde dyspleaseth almyghty god but
synne. for as Moyses sayth. **A**udit de^s cuncta que
fecerat: et erant valde bona. Almyghty god lo-
ked & sawe all thynges Whiche he made / & they were ve-
ry good. Euery creature of god is good and acceptable to
hym yf synne be aWaye. But yf it be neuer soo goodly a
creature defyled wth synne / it is abhomynable in the syght
of god / & ferre more abhomynable than is the stynkynge
carion of a dogge or ony other venemous worme in the
syght of men / Wherfore holy scripture comaundeth eue-
ry persone sayenge. **Q**uasi a facie colubri: fuge
peccatum. Flee synne lyke as thou wolde flee from
the syghte of an adder or ony other venemous worme.
And the holy man saynt Anselme sayth. **S**i ex vna
parte gehenna fuerit et ex altera peccatum

in allē in gehennā ire q̄ inquinari peccato.

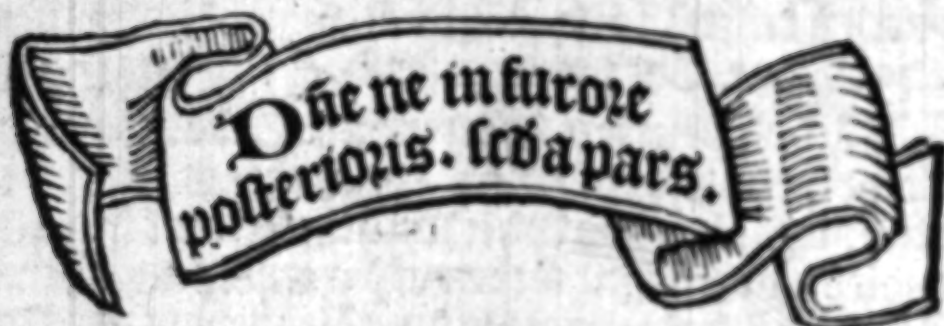
If hell were of the one syde of me/and synne on the other syde I had leuer goo in to helle than to be defyled with synne/the abhomynable stynke of it is soo grete/therfore our blyndnes is very myserable/Whiche so many tymes haue herde of the prechers of god ho w deedly & horryble monstre synne is/& ho w moche it is to be fledde & despy= sed/not withstondyng we do not esche we it/but study= ously with all our dyligence folowe / clyppe & in maner kysse it. And whan we haue none occasyon to synne we sorowe and wayle. There was neuer hungry lyon that layde so sore a wayte for his prey: as synners doth to gete occasyons to synne / they seke the flatterynges of worldly pleasures euen as rampyngc lyons dooth for theyr prey. Also yf they be deferred from theyr purpose they wayle and make sorowe Whiche mysery our prophete shewed in this nexte verse. **Rugiebain a gemitu cordis mei.**

I sought occasyons to synne/not faynedly but from the very herte of me. This is a grete blyndnes that we haue spoken of/and the other Whiche we shall shewe is moche more. If the lothsomnes of synne be not suffycient to cause vs leue & flee from it/at the leste the presence of al myghty god our maker our gouernoure sholde cause vs forsake synne/in whose power resteth our lyfe and deth/ Whiche from aboue loketh & beholdeth what soeuer we do/so openly as I se and beholde ony of you/& moche more openly/for yf mannes aspectes or syght myght come from the soule & perse thorugh a glasse/thorugh the heuens vn to the sterres: tyll it come to the place where almyghty god is resydent/not withstōdyng moche more the syght of god hath power to lōke thorugh them all downwarde tyll it come to the ferthest & inwarde partes of the herte

and soule. I beseeche you let vs thynke in our selfe the cle-
rer syght the ferder may loke & beholde / & yet yf an other
be wyse so clere it may perceyue & beholde & wyse so ferre
and so infynitely. Therefore almyghty god whose syght
is ferre bygyhter and more clere than all other he may be
holde and loke to euery dystaunce be it neuer so ferre and
Without nombre. A grete dyfference is byt Wene yf syght
of god and of man. The ferder that mannes syght gooth
the more Weyke and feble it is / Why? for it is lymytte at a
certayne. The syght of god is of grete strength Without
ende and lymyttynge at certaynte / & for that cause Whe-
ther soeuer it goth forth be the space or dystaunce neuer so
ferre: it is alwaye of lyke strength & power in euery place
Without chaunge or makynge lesse / Whiche holy scryp-
ture wytnelleth sayenge. **A**ttungit a fine vlos ad
finem fortiter. The syght of god atteyneth to euery
dystaunce from ende to ende strongly / or alwaye a lyke
stroge. And in an other place of scripture is sayd. **N**ul-
la creatura est inuisibilis in cōspectu illius /
dñia autē nuda et aperta sunt oculis eius.
No creature is inuysyble in the syght of god / all thynges
be naked and open to his eye. Therefore it is a grete and
myserable blyndnes Whan we wyll not beholde and se
the horryble & ferefull countenaunce of synne. And truly
it is a more grete and myserable blyndnes / not to fere the
syght of the moost hyghe lord god almyghty / but he lo-
kyng vpon vs from Whome no thyng may be hyd: to
haue the desyre of so lothsome & foule thyng in our herte
as synne is: yf we remembre not & be in wyll to forgo we &
Wayle for it. O grete darknes. O dymme cloude. O very
thynke myste Whiche suffrest not the lychte of trouth to
shyne vpon synners. Let vs therefore renne to our moost

byght & clere mornynge Marye the moder of god whiche
is without all and the leste spotte of synne. Beseeche
her mekely that she put away this blacke clothe and
darknes of synne to the intent we may haue grace to lothe
and fere the fylthyness of it / and to drede the presence of
our ferefull Iuge almyghty god. **Now** syth we haue
satisfyed for our purpose at this tyme we sholde leue in
this place of the psalme / but that the verse folowynge con-
teyneth a rehersall or epylogue almoost of euery thyng
spoken before. The prophete sayth. **Cor meū & tur-**
batū est. My herte is sore troubled. Take hede & marke
here the fyrst kynde of Wretchednes / that is to saye þat tem-
pestous trybulacyons wherewith the herte of synners is
troubled & vexed / fyrst for fere of þat eternal punysshement
of god in hell / for drede of his punysshement in purgatory
also by fere of deeth hāgynge al way in our neckes / for drede
of goddes punysshement in this lyf / & last for þat vngodlynes
of our synnes. For these we may saye with the prophete.
Cor nrm cōturbatū est. Our hertes be sore trou-
bled. It foloweth. **Dereliquit me virtus mea**
My strength hath forsaken me. Here is noted þat seconde
kynde of myserye wherby we be put downe mysferably
vnder þat thraldome of synne / by whiche thraldome we be
ouercomē / subdued / our olde tokens of synne ware rotten
agayne / we be made vnhappy / croked & sorrowful / we be
scorched sore & made lowe as subgettes / so þat of ryght we
may saye. **Dereliquit nos virtus nostra.** Our
strength hath forsaken vs. The pphete added. **Unū**
oculor meor et ipsum nō est meū. The syght
of myn eyen hath sayled me. Here is the thyrde kynde of
Wretchednes expressed / þat is to saye of our cloudy blyndnes
gg. ii.

Wherby We be so moche blynded that neyther for thabo-
mynacyon of synne Whiche is a foule & ferefull monstre
nor for the reuerence of god beyng present We Wyll re-
frayne but synne styll & that greuously / from Whiche my-
seryes the moost blessyd virgyn delyuer vs / Whose Flaty-
upte We halo We this day by her sone our lord Ihesu cryst
Whome she as a fayre morninge brought forth the moost
bryght sonne to gyue lyght vnto all synners. ❀❀❀



ILl We crysten people are bounde of
very duty to gyue grete & immortall
thankes to the holy prophete Dauid
Whiche soo dyligently hath lefte in
Wrytyng his psalmes moost godly
to be redde of vs & our posterite. And
his soo doyng as me semethe was
moost for thre causes. fyrst that by these holy psalmes the
myndes of synners myght be reysed bp & excyted as by a
swete melodye to receyue & take the studye & lernynge of
vertues. Secondaryly that yf ony man or Woman hath
fallen to grete & abomynable synnes / yet they sholde not
despayre but put theyr hole & stedfast hope of forgyuenes
in god. Thyrdly that they myght vse these holy psalmes
as letters of supplicacyon & spedefull prayers for remys-
syon and forgyuenes to be purchased of almyghty god.
Wherfore the people of that secte or of that vsage were

accustomed euery morninge Whan they sholde ryse from
theyr beddes to here the soude of an harpe/ Wherby theyr
spyrtes myghte be more quicke & redy to receyue theyr
studyes/ thinkynge no thyng more pꝛofytable than it be
to the free & noble exerceytinge of theyr myndes. For doubt-
les theyr slugghyshe & slouthfull myndes by that melodye
Were made quicke & mery. Also somtyme Wycked spyr-
tes Were chased aWaye by the musycall & swete stroke of
the harpe/ Whiche thyng done is redde of kynge Saul/
that Whan he Was vexed & troubled of the Wycked spy-
rte he had his moost & onely remedy by the harpe of Da-
uid / at Whose soude the maligne spyrte Was dꝛyuen
aWaye. It is also thought that the same Wycked spyrte
had so grete poWer on Saul for his synne. So like Wyle
holy faders thynke all synners to be vnder the poWer of
an euill spyrte. Let vs therfore turne agayne vnto these
swete melodies of our pphete Dauid Whiche somtyme
he sange With his godly harpe / Wherby We may chase &
put aWaye all slugghysshenes & slouth put in to vs by Wyc-
ked spyrtes/ in the Whiche swete soundes We shall here
so grete plente & dyuersyte of tunes as euer Was herde be-
fore/ for somtyme he speketh of god/ somtyme of the deuill
sometyme of holy aungelles/ somtyme of dampned spyrtes
Now of hell paynes/ & somtyme of the paynes of purga-
tory / other Whyles of the ryght Wylnes of god / somtyme
of his grete mercye. Now of drede/ anone of hope/ som-
tyme of sorowe and wepyng/ and somtyme of gladnes
and comforte/ somtyme of bodyly Wretchednes/ somtyme
of the Wretchednes of the soule/ somtyme of the cursynge
of byces and synnes/ somtyme of the praysynge of ver-
tues. Other Whyles of good and ryght Wyle people / and
anone of Wycked and vnryght Wyle. By this dyuersyte

of melodye yf synners can not be reysed vp from the slepe
of synne and excyted vnto godly Watchynges they are to
be thought as very deed. And as we sayd in the seconde
place / they that be Wretched and synfull creatures may
truste to haue forgyuenes of god by these holy psalmes.
Example we haue of this holy prophete. For every man
knoweth this prophete Dauid was a Wretched & gre-
uous synner / neuertheles afterwarde he lyued holly / &
by the merites of his lyfe was lyfte vp vnto heuen. The
medycyne and remedye that he vsed for doyng a waye
his synnes was pure and clere penaunce / Whiche he la-
boured so moche by ofte saynge these psalmes that anone
he was made perfectly clene. Why therfore shoulde we
Wretched synners doubt to be made clene from all syn-
nes be they neuer so greuous whan we knowe the lyfe
before of this prophete vncleane with so grete fylthynes
of synne & now made so bryght & without spotte of it by
penaunce Whiche is the very purger of synne. Tro well
thou his synne was not greuous / truly it was / Whiche
also his selfe wytnesseeth / sayenge. **Peccavi valde.**
I haue synned greuously. Is not the same medycyne &
remedy Whiche he vsed that is to saye penaunce presente
and redy at hande to vs all : yes truly / for it was sayd to
every persone. **Penitenciam agite.** Do penaunce
Haue not we the same god / and is not he as ryche and
plentifull in his mercy as euer he was before : yes with-
out doubt. Saynt Poule affermeth the same / sayenge.
Idem dñs omnium & diues in omnes qui
inuocant eum. The lord of all is one without cha-
nge or mutabyltye and euen a lyke lyberall and plenteuous
to every creature that calleth to hym. Tro well thou that

he be percypall in ony condycyon and that he offreth not
hs grace to euery creature ouer all: yes verely. for saynt
Peter saythe. **I**n veritate comperi quia non
est personarū acceptor deus: sed in omni gēte
qui timet deum et operatum iusticiam: hic
acceptus est illi. I haue spyed and perceyued for a
trouth that god is none acceptor of persones / but amon-
ges all people who somenew dredeth almyghty god and
dooth ryght wysenes that persone is acceptable to hym.
Therefore yf we drede almyghty god and do ryght wyse
penaunce we may truste verely for to haue forgyuenes
of hym / and without doubte to be accepted of his mercy
vnto the whiche this holy prophete Dauid bothe ad-
monyssheth and entyseth vs by these holy psalmes / the
whiche mater ought to be for all wretched synners to
theyr grete comforte and truste of forgyuenes. The thyr-
de and laste that these holy psalmes be lyke as letters of
supplicacyon the whiche we may gyue vnto almyghty
god as redy mouers and sterers of his insynpte mercy for
vs shall be made open on this wyse. If peradventure ony
persone haue a mater or besynes with the kynges hygh-
nesse and in his cause gretely desyre his goodnes and his
pyte / Wyl he not shortly goo vnto some wyse man in
suche maters and desyre a letter of supplicacyon for to be
made dilygently / wherby he may cause the kynges pyte
in his besynes to be obteyned and had. Truly his truste
is not onely in his owne wysedome for to be so bolde in
handlynge his mater & to purpose it onely by his owne
wordes or his owne wytte. We synners be in lyke con-
dycyon. for truly we haue many maters in the hyghe

courte of the moost hyghe kynge almyghty god / for the
Whiche it sholde be profytable and necessarie the pyte
of god to be purchased for vs. And Who is more Wylle in
that courte for our besynes to be spedde / that is to saye for
forgyuenes to be obteyned / than is our prophete Dauid
that commytted before the peryll and daunger of the sa-
me thyng in hymselfe. Verily he was a synner as we
be and a hely folower for forgyuenes. With grete dily-
gence made these holy psalmes Whiche he dayly offred
vp vnto almyghty god With grete deuocyon as letters
of supplicacyon / by the Whiche he moued greatly his good-
nes for to forgyue hym. Therefore we knowynge the ver-
tue and effycacye of these holy psalmes / let vs vse them
in our lyke besynes and doubt not to haue forgyuenes
yf we doo it soo louyngly as he dyde in his tyme. Forsoth
euery prayer offred vp of a penytent herte is acceptable
vnto our moost good and mercyfull lord god / but that
prayer aboue all other is ferre moore acceptable to hym
Whiche is approued by holy chyrche and made by a man
of meruaylous and not vnknown holynes. In the Whi-
che prayer fyrste is asked forgyuenes of synnes / strength
of the soule to Withstonde synne / and contynuaunce of
vertue / Whiche thyng is nobly done in the psalmes of
Dauid / namely in the seuen penytencyal psalmes. Whose
declaracyon we haue taken vpon vs / therefore let vs glad-
ly and louyngly desyre them / and ofte offre them vp vnto
almyghty god / mekely askynge forgyuenes of hym for
our synners / Whiche vncuttesly we haue comytted and
done ayenst his goodnes. ¶ In this parte of the psalme
our prophete Dauid dooth thre thynges. fyrste he cal-
leth to mynde his Wretchednes. Secondly he gadereth
toggydet many thynges wherby he maye truste to haue

for gyuenes. And thyrddly he sheweth that onely by the
helpe of almyghty god he contynueth in his good pur-
pose. Nothynge that may be sene or thought is more pro-
fytable wherby the mercy of god may excercyse & vse his
operacyon than is our Wretchednes. Whiche in how mo-
che the more it be: so moche more it must moue & steele our
mercifull lord god to pyte & forgyuenes. Therefore this
prophete Dauid remembrynge it calleth to mynde al his
offences and trespasses. Wherby he may shewe his Wret-
chednes to be grete & ouer heped. He spake before of the
inwarde partes of myserye / now he remembreth nom-
brynge the outwarde partes of it. This prophete sayth
thus / my Wretchednes stondeth not onely in the trouble
of myn herte whiche is very grete / nor in the feblenes of
my strength depressed and put downe by the tyrannye
of vyces / neyther in the miserable blyndnes of my soule /
but it is other wyse encreased / and by that wherof my
chefe comforte and consolacyon ought to be had / whi-
che is a very vnhappy kynde of Wretchednes. Wterly
that they be my frendes and nyghe aboute me be myne
aduersaries and moost ayenst me. Perauenture it sholde
seme that we haue sayd a thyng ayenst reason to say our
frendes and they that be nexte vs be rather our enemyes
than our frendes. But and we wyll call to mynde and re-
membze how moche they doo lette vs from getyng the
helth of our soules it sholde to no man be a doubte. For
what sholde be more precyous and deere vnto vs than
tyme and longe space of lyfe to do penance for our syn-
nes and trespasses done and paste / and to obteyne many
large rewarde of god by doyng good werkes whi-
che goodnes and good purpose is moost of all taken a-
waye by them that be nexte aboute vs and our frendes!

namely that we calle our frendes. A certayne doctoure
sayth they be theues and stele a waye our tyme of well
doyng in this worlde. Also yf we be in the wyll for to
forsake this worlde or to take vpon vs an harder and a
strayghter way of luyng. Who shall soner withstonde
our good purpose than they whiche be as our frendes
and nerte aboute vs. If we be in mynde to sell all that
we haue and dystribute it in almesse vnto the poore peo-
ple after the counseyle of cryste. Who wyll be more ayenst
vs than our frendes & neyghbours. Oftentymes at grete
festes. Jonkryes. & drynkynge we be made more intem-
perate and more disposed to vyce than is conuenient and
honeste for vs to be. And by whose byddynge and desy-
res elles but by our frendes and neyghbours. Also of eue-
ry worde spoken vnprofytably and in bayne we shall
gyue accounte before god. not withstondynge it conten-
teth not our frendes whan we be in theyr cōpany with-
out we vse many ydle wordes and vnfruytfull bothe for
body and soule. More ouer in whose causes and besynes
doth our consyence more grudge & is hurte than in the
causes and besynes of our neyghbours & frendes. Whan
we helpe/defende/or prayse them to other/or elles auai-
ce them our selfe. And laste yf our neyghbours and frendes
se ony thyng in vs to be lauded or praysed / they glauer
and prayse it so moche that anone we synne in baynglo-
rye/and also be proude of our selfe. And yf they spy ony
thyng in vs that is lewde or to be forboden they wyll
craftely colour it / or elles goo by as they se it not/soo that
we neuer can knowe our selfe. Wherfore they be to be
thought rather our enemyes than our frendes. They
seme to draue nere vs for our profyte/but contrarie they
doo ayenst vs and noo thyng for our profyte. Our pro-

phete sayth in lyke maner. **A**mici mei et proximi
mei aduersum me appropinquauerunt & ste-
terunt. My frendes & neyghbours dye the nyghe and
stode styfly ayenst me. He speketh not of theym that be
frendes in dede / suche be very scante / of Whome it is wy-
ten. **B**eatus q̄ inuenit amicū verū. Blesyd
and happy is he that hath founde a true frende. Pera-
uenture at that tyme this prophete Dauid had none su-
che. But of the carnall and comyn frendes wherof is a
grete nombze. He addeth sayenge. **E**t qui iuxta me
erant de longe steterunt. They whiche were as
my frendes and my neyghbours stode asette from me /
Who shall we saye is nere ony man yf that his neygh-
bour and frende be not / Who is to be thought more nere
than a neyghbour or frende / certaynly none. But pera-
uenture this prophete ment by them that be as neygh-
bours and frendes suche as fauour and othe good wyll
onely to the body. And by those that be nygh vnto vs he
ment them whiche haue cure of soule. For they of very
duty sholde fyrst haue the name of a frende and neygh-
bour. For bycause the soule is nere the body / and though
it be soo that euery persone hath charge of other in rebu-
kyng byces accordynge to the sayenge of our sauour.
Si peccauerit in te frater tuus corripe eū.
If thy broder or euencristen offende the correcte hym.
Not withstondynge thoffyce of correccion longerth fyrste
vnto prelates and vnto suche as hath cure of soule / Whi-
che be sette in this worlde by almyghty god as ouerlo-
kers of the people / vnto Whome is also comaunded that
they sholde shewe to them theyr greuous offences / but
they stonde asette of / they spare to save the trouch. Elks

let vs go to the letter / that is to saye / bysshoppes be absent
from theyr dyocyses and persones from theyr chyrches.
Elles to the spyrytuall sense as thus / no man Wyll she We
the fylthynes of synnes. All We ble bypathes and circum
locutions in rebukynge them. We go no thyng nygh to
the mater. And so in the meane season the people peryshe
With theyr synnes / Whiche thyng the prophete complay
neth sayenge. **Et qui iuxta me erant de longe
steterunt.** They that had cure of my soule stode asette
from me. Truly those be very Wretches Whome synnes
doo subdue and put vnder the myserable yoke of seruy
tude or bondage. They be also thraсте do Wne in to a mo
re streyghter corner of myserye Whan theyr frendes and
neighboures Wyll not admonyshe and reprove theyr
Wickednes but suffre them soo to contynue / Whan also
prelates and persones do not correcte theyr mysse lyuyn
ge and shortly call them to amendement / but rather goo
by and suffre theyr mysse gouernaunce. What than / truly
the soule beyng gladde of his destruccyon and in maner
rennyng on his owne byrdell not helped by his frendes
no thyng cared for of bysshoppes and suche as hath cure
of soule must nedes come in to the deuylles power / Whi
che as Wood enemyes and rampynge lyons goo aboute
sekynge Whome they may deuoure / they doo the vtter
most of theyr power / they go sore to the mater / and many
tymes ouercome suche as be very stroge. Therfore What
meruayle is it yf the deuylles catche the myserable soule
boyde & vtterly destytute of all helpe / and so taken drawe
it in to the depe pytte of hell. The prophete sayth. **Et
vni faciebāt qui querebāt aīam meā.** They
that sought for to haue my soule put grete strength for to
obteyne theyr purpose. The cursed deuylles strength &

power is very grete/as scripture sayth. **Nō est pote-**
stas sup terrā que cōparet eis. No strength bp
on the erth may be cōpared to them/Whiche yf they were
suffred to excercyse vpon mankynde none sholde be leste
alyue. But almyghty god of his goodnes Wyll not soo
suffre it / & bycause of that they gyue themselfe to fraudes
and gyles studiously/Wherewith boldly they come vnto
vs perswadyng & she wyng the bayne pleasures of this
worlde/& the false Joyes of the flesshe/Wherewith they
scoorne vs dayly / lyke as a man in his dreame many tymes
thynketh to haue grete pleasures whan no cause is soo to
be thoughte / than wakynge he perceyueth hymselfe de-
ceyued by his dreame. It is wyten. **Dormierunt**
sonpniū suū et nichil inuenerūt omēs viri
diuitiarū in manibus suis. Without doubtte syn-
ners be begyled/& all that they do be but dremes & vany-
tees/Whiche thynge y prophete addeth sayenge. **Et q̄**
inq̄rebāt mala michi locuti sūt vanitates.
Suche as were myn enemyes & Wyllled me rather euyll
than good spake & perswaded vanytees vnto me / that is
to saye/Worldly rychesse/pleasures/& false flesshely Joyes
And yf it be soo they may not take vs by those vanytees
than they laye in our waye other subtyll & crafty baytes
for theyr purpose is eyther by contynuaūce of one tempta-
cyon or other to make a man Wery & cause hym thynke at
the laste that god Wyll not helpe hym & so he falleth into
despayre. Eyther they be aboute to bynge a man to an
hyer perfeccyon of lyfe/to the ende anone after they may
ouerthro we hym agayne/elles they perswade & purpose
to a mannes mynde a more profytable place to gete ver-
tue in / bycause Why/they may lyghtly or sooner put hym

do Wne & make hym forsake it / lyke as fyshers do Whan
they be aboute to cause fysh to come in to theyr nettes or
other engyns / they trouble the Waters to make them a-
uoyde and flee from theyr Wonte places. Somtyme they
perswade a man to chaunge the maner of his lyfe / in to a
more streyght Way of lyuynge than perauenture ony per-
sone may bere or suffice / that than he that is greued after-
warde gyue ouer and forsake it / lyke as men say apes be
taken of the hunters by doyng on shoos / for the properte
of an ape is to do as he seeth a man do. The hunter ther-
fore Wyl laye a payre of shone in his Waye / & Whan he
perceyue the hunter doyng on his shoos he Wyl doo
the same / and so after that it is to harde for hym to lepe &
clymbe from tree to tree as he Was Wonte / but falleth
do Wne / & anone is taken. Or elles at somtyme they laye
before a man benym pryuely hyd vnder the colour of ap-
perynge vertue / as to set his mynde in getyng & to laye
by worldly rychesse for the exercysynge of the Werkes
of mercy. Epyther they moue a man to chastyse his body
aboue his power from the synne of lecherie. Thus by
these fraudes & other innumerable the deuylles be abou-
te to turne vs from vertue / Wherfore the prophete added
Et dolos tota die meditabatur. Dayly theyr
mynde Was to begyle me. But many tymes Whan We
remembre our selfe to be tempted We haue so grete plea-
sure in the thyng the Wed by suggestyon & it semeth soo
Joyfull vnto vs that We perceyue noo gyle in it / or at the
lesse We Wyl not vnderstonde it / therfore som What We
here & some We Wyl not here / We gyue audyence onely
to it that soundeth to the voluptuous pleasures & profyte
of the body / & Wyl not here the prey gyle hyd vnder that
bodily pleasure / but goo by With a dese etc / Whiche the

prophete in the pson of bs soroweth & wayleth sayenge
Ego autē tanq̃ surdus nō audiebā. I faced
as a deafe man/ Wolde not here the rebukynge of worldly
pleasure but gaue hede to all that sounded pleasauntly to
the body. It Were a grete remedye to the synner that is
tempted yf he Wolde dyligently make preuy serche With
hymselfe of the thyng layd vnto his soule by suggestyon
What may happyn of it/ Whether good or euyl. He may
bothe aske questyon of hymselfe / & make and Were to the
same/ and anone by that dyligent inquryfycyon made rea-
son shall the We at the laste yf ony peryll be hydde vnder
by fraude or gyle/ and yf none appere he may than flee vn-
to almyghty god askynge his helpe Whiche shall neuer
be boyde or absent from ony persone that putteth his spe-
ciall trust in hym. But of a trowth synners oftentymes do
the contrarye/ they make noo serche With themselfe / they
aske not the helpe of almyghty god/ but ouerthrowe ra-
ther themselfe and in maner the hede do vneuarde/ also
as dombe men Wyll noo thyng obgette or save agaynst
synne. Therefore it foloweth. **E**t sicut mutus non
aperiens os suum. I am as a dombe man not ope-
nyng his mouth. I Wyll not serche and speke agaynst
my owne synne. Saynt James gyueth monycyons vn-
to all suche as fereth the deuylles temptacyons that they
Withstonde strongly/ and yf they so do the deuyl shall ne-
uer after haue boldnes to lette and impugne them more.
Resistite diabolo et fugiet a nobis. Resyste &
Withstonde the deuyl and he shall flee from you. Whi-
che thyng Wylliam Baryspense confermeth the Wyng
of a certayne persone that ayenst the soule and lybydy-
nous temptacyons of the flesshe layde vnto his soule by
the deuylles/ Was Wont to save With grete indignacyon

these wordes / fy / fy / fy / & by this meane he auoyded those
temptacyons. The Wyle man also couſeyleth vs to hedge
in our eres With thornes / ſaynge. **Sepi aures tuas**
ſpinis. That is to ſaye / yf thou here ony thyng ſpoken
that ſoundeth to euyl or is not worthy to be ſpoken / as
the deuylles temptacyon / take thornes / ſoo moche to ſaye
Withſtonde temptacyons ſharply & bytterly / Wher With
the deuyl ſhall be chaſed a way from vs. But ſuche as be
ouercomen by temptacyons are very blynde not percey-
uynge the vglynes of ſynne / alſo they be deſe not heryn
de the fraude of the deuyl / & laſte they be dombe not ſpe-
kyng & Wylely reſprouynge thabomynacyon of it. Soo
by cuſtome they be made lyke vnto dombe & deſe perſo-
nes bytterly holdynge theyr peas. **Et factus ſum ſi-**
cut homo nō audiens & nō habēs in ore ſuo
redargutiones. I am made lyke vnto a man that is
deſe & dombe Whiche neyther Wyl here the rebukynge of
ſynne: nor ſaye ayenſt ſynne. Hyther to our prophete hath
Deſcrybed the myſerable and vnhappy condycyons of the
ſynner expreſſynge his manyſolde Wretchedneſſes Whi-
che ye haue herde. **N**ow in this ſeconde place he re-
membzeth many thynges Wherby the goodnes of god
may be moued to forgyuenes / amonge Whome good ho-
pe is the fyrſt / Without the Whiche euery thyng that we
do is of no valure / for let vs neuer ſoo moche wayle & ſo-
ro we our ſynnes / confeſſe them to neuer ſo many preſtes /
and laſte ſtudy to purge them by as moche ſatyſſaccyon
as we can / all theſe proſyte no thyng Without hope. For
was not Judas very penytent for his ſynnes: yes truly.
for as Mathe we ſayth. **Iudas penitēcia duct⁹**
rettulit triginta argenteos principibus ſa-

cerdotum. Judas beyng penytent brought agayne
the xxx. pens to the prynces of pcestes / or to the chefe of
the Jewes la we / dyde he not also shewe openly his tres-
passe whan he made exclamacyon and sayd. **P**eccavi
tradens sanguinem iustum. I haue synned gre-
uouly betrayenge this ryght wyse blode. And lasse he
made satysfaccyon more large than almighty god wolde
haue asked. **H**ic laqueo se suspēdit. He went
forth and hanged hymselfe in an halter. I beseeche you
what more bytter and shamefull kynde of satysfaccyon
myght haue fortunēd hym: verily none. And yet bycause
he wanted hope and despayred of forgyuenes / all these
dyde no thyng profyte hym. For without doubte despe-
racyon is so thicke an obstacle / & but yf it be taken a waye
the lyght of goddes grace may not come in to our soules.
Let vs therfore take a waye the obstacle of despayre and
open our soules by stedfaste hope to receyue the grace of
god & it must nedes entre. Saynt Poule sayth. **D**eus
negare seipsum non potest. Almighty god may
not denye his owne selfe / he can not but haue mercy on
wretched synners that truste in hym. He may noo more
withdraue from them the beemes of his grace / yf theyr
soules be made open by stedfaste hope to receyue it: than
the sonne may withstonde his beemes out of wyndowes
whan they be open. Therfore the prophete sayth. **Q**uā
i te dñe speravi tu exaudies me dñe des me
Blessyd lord bycause I haue trusted in the / thou shalt
here me my lord & my god. Of a trouth grete & stedfaste
hope muste nedes alwaye be herde / not withstondynge
these fe we condycyons solo wyng must be Joynd to it
that is to saye / yf the thinge asked of almighty god be lon-
gh .i.

gyngge and not contrary to the soules helth of the asker / al
so yf he be Wyllyngge & redy to suffre correccyon for his syn
nes / yf he sorowe & Wayle his errour & be glad to accuse
hymselfe. Laste yf he Wyl be Ware and from that tyme
forth Warde abstayne from all suche euyl occasyons. All
these the prophete remembred by the same orde / and ma
de his petycyon for to be herde of almyghty god / and she
Wed the cause Why he sholde be herde / sayenge. **Q**ui
in te Domine speraui. Lorde thou shalte here me
bycause I haue trusted in the / he added the ende for the
Whiche he made his petycyon / that is to saye to thentent
his enemyes haue not the better of hym / and be moche
gladde and Joyfull of his doyngge amysse. This prophete
neyther asked erthly rychesse / Worldly honoures / plea
sures of the fleshe / nor any other temporall thyng / but
onely the helpe of goddes grace ayenst his enemyes that
they Joye not moche his fall or hurte. Truly the deuylles
be very gladde yf at any season they may aspye vs Wa
uer or stumble out of the Waye brykynge goddes com
maundementes. But Whan We fall doWne and gyue
place to the fylthynes of synne / not Wyllyngge to ryse a
gayne / than they Joye aboue mesure. Therefore this holy
prophete reherfed and recyted all these foresayd thynges
bycause almyghty god sholde excercyse his merce / and
soone helpe hym / to thentent his enemyes sholde not be
gladde at any tyme of his falle to synne. **Q**uia dixi
nequando supgaudeant michi inimici mei
Good lorde I haue recyted all these and made my pety
cyon / bycause myne enemyes at any tyme sholde not be
very gladde and mery of my fall in folowynge the con
cupyscence of the body / these enemyes laye a Wayte bothe
Daye and nyght / they spare vs neyther slepyngge nor Wa

kyngge/etyngge or drynkynge/in labour or any other study
but alwaye besy themselfe to cathe our soules in theyr
snares. Almyghty god With all the hole company of he-
uen loketh do wne from aboue & beholdeth our trouble
or agony that we haue to withstonde theyr malyce and
temptacyon/they also take it heuily and be sorry yt we be
ouercomen/& yf we haue the byctory they be very glad &
Ioyfull. And on the other parte these Wycked deuylles
both aspye & wayte whan we be aboute to fall do wne &
as soone as we set do wne our fete/& of a lyklyhode sholde
slyde or slyppe/ than they make theyr baunte of getynge
the byctory/as it foloweth. **E**t dñ cōinouētur pe-
des mei super me magna locuti sunt. whyles
my fete were moued and aboute to slyppe/that is to saye/
whan my desyres wauered and were remoued from al-
myghty god goynge vnto synne/than myn enemyes cra-
ked and spake many grete wordes Ioyenge and laugh-
ynge me to scoyne. fethermore he that wyll be herde of
god muste submytte hymselfe to wyllfull correccyon for
his olde synnes/ or at the leest be redy in his soule to hu-
myle and submytte hymselfe. ¶ It is accordynge with
ryght and equitye that the persone whiche hath folowed
his owne sensuall pleasure ayenst the wyll of almyghty
god/redeme and make amendes for his errour in folo-
wynge the wyll of god/contrarye to his owne voluptye
and worldly pleasure. for synne must nedes be puny-
shed eyther by our owne selfe/or elles by almyghty god/
whiche payne or punishment yf that we take vpon vs
with a good wyll/it is thoughte than we make satisf-
faccyon to almyghty god for our trespases/ we put this
thyngge in execucyon and doo it in dede/whan we suffre
pacyently aduerstytes and punishmentes of almyghty
gh. ii.

god/or iniuries done by our neyghbours/Wylfull chasty
sementes done by our owne selfe/or elles yf We suffre pa
celytly penaunce entoynd by our bysshoppes or ghostly
faders after confessyon herde by them. All these be scour=
ges wherby the noysomnes of synne is done awaye/the
synner amended/and satysfaccyon is made to god / wher
fore the prophete sayth. **Q**uonia ego in flagella
paratus sum. I am redy good lord to do all maner
penaunce for my synnes: and not fainedly/ but With a true
and contryte herte. But besyde this maner of makynge
satysfaccyon is also asked for a dutye of the synner sozo We
and in Warde repentaunte of the mynde/ for as moche as
he hath defyled the ymage of god Within hym / Deserued
eternall dampnacyon: and losse the Joye of heuen. By=
cause also he hath so moche dyspleased our best and moost
louynge lord god/ Whiche so derely and plenteuously re
demed vs With the precyous blode of his onely begoten
sone Jhesu cryste. Al Waye the synner must sozo We and
Wayle these offences reherfed / so ofte as they come to his
mynde. ¶ We fynde in scrypture that Peter chese of all
the apostles Wepte and Wayled dayly his errour in de=
nyenge his mayster cryste Jhesu. O how moche vnlyke
be these Wretched synners vnto Peter that be glad whan
they haue done amysse and Joye in theyr euyl doynges/
Whiche thyng truly more dyspleaseth almighty god than
the synne done. It is very hartely. — all tymes to remem=
bze & call to mynde that We haue done amysse/ & al Waye
to sozo We/ not Withstondynge this must at all seasons be
ferme and stable in the soule/ that as ofte as the remem=
braunce of synnes cometh to our myndes so ofte We muste
desyre to be sozo Wfull for them. And this We muste doo
With all our power/strength/ & good Wyll. For our peny

tent prophete sayd. **E**t dolor meus in conspectu
tuo semper. My sorow for my synnes was alwaye
in the syght of myn vnderstandynge. Sorow and in-
warde penaunce is not onely suffycient/ but also We must
make confessyon/ and shewe to an able preeest our synnes
Whan tyme shall requyre/ elles all our sorow & penaunce
be it neuer so greuous shall be but in vayne and of none
effecte / in the Whiche confessyon We may not tell fables
and other mennes fautes but onely our owne / neyther
We may shewe our lyght synnes leuyng the grete and
heuy vnshewed / We muste also shewe all our offences
small & grete Without any shadowe or colour: no thyng
excusynge or makynge lesse but expresse as moche as We
may the very Wyckednes With all the circūstaunce as it
was done in dede. For this cause our penytent prophete
added sayenge. **Q**uoniam iniquitatē meā an-
nunciabo. Good lord I shall shewe myn owne Wyc-
kednes or synne/ even as it was Without colour or glose.
And laste it is very necessary that We studie & take hede
in any wyse neuer after to fall & tourne agayne to synne/
lyke a dogge that tourneth agayne to his bomyte / or a
sow ones Waltred in the cley Wyl retourne to that fyl-
thy place. That persone Whiche stedfastly hath purposed
With hymselfe to amende his lyfe is alwaye studious &
besy to escheue and flee euery occasyon of synne: sekynge
holsome remedies for the same. He remembzeth in hym-
selfe how vnwysely he fell / how shorthe pleasure he had
of it & soone done/ also how longe penaunce he is brought
vnto contynually to be permanent vnto his lyues ende.
He that can kepe this thyng alwaye present in the syght
of his soule remembzinge it inwardly/ that persone shall
not lyghtly retourne to his olde synnes. For this our pro-
ph .iii.

phete sayd. **E**t cogitabo p peccato meo. I shall
at all tymes remembre and thynke on my synne that noo
thyng of it be vncontryte and vnconfessed. Whosoever
doth all these thynges afore sayd/that is to saye he that as-
keth of almighty god ony thyng for his soules helth & do it
With good hope/redy to correccyon/sozo Wrynge his offen-
ces done/the Wrynge truly y same by confessyon/& last pur-
posyng euer after to absteyne from all occasyons of synne
Without doubtte that persone shall be herde & obteyne his
petycyon. ¶ Yet is behynde to be spoken of Whiche We
sayd in the thyrde place/how this prophete the Wed y he
myght not cōtinue in goodnes Without the helpe of god
That persone Whiche of longe season hath had inerperty-
ence & customably bled hymselfe in excercysyng gyles &
fraudes may lyghtly cōpasse a symple & vn Wyle creature
and bynge hym out of y Waye Wheder he lyst. Now yf
there be many suche/& all they With one assent enuyously
haue cōspyrred the deth of a symple persone/how may he
flee so grete malyce and namely so moche put in excercyse.
Truly it is a thyng incredyble/it may not be done wout
some man more myghty than they Withstonde & defende
hym/We all be in lyke case. There is none of vs but some
Wycked spirite pursueth hym With grete hatted/& surely
this Wycked spyryte by longe & dayly excercysyng hath
goten by crafte a. M. Wyles & meanes to begyle ony per-
sone. for from the begynnynge of the Worlde vnto this
tyme beyng alyue/he hath lerned all deceytfull craftes/
Wherby ony man may be subuerted be he neuer so stron-
ge. And moreouer Whan soeuer he hath goten the better
of ony persone/he is by that dede made the bolder & in ma-
ner more stronge. And he that is so ouercomen is made y
Weyker and more feble. Therefore this prophete sayth in

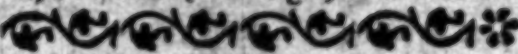
the persone of vs all. **I**nimici aut̃ mei blūunt &
firmati sunt super me. Myn enemyes be aloue &
haue strength sette aboue me. I may well saye they be a
lyue. For Why they are immortall / they be sette stronger
than we be / for by ofte hauynge the vyctory they haue ta-
ken vpon them more boldnes. If at any tyme a synner flee
to holy penaunce purposynge to amende his lyf & dyligent-
ly purge his cōscience With wepyng teares & so chase a-
waye þe Wycked spyrte þe impugneth hym / yet he is not
clene delyuered / for þe same euill spyrte Wyll anone come
agayne & byngeth w̃ hym. vñ. other more Wycked than
hymselfe / & by new fraudes is aboute craftely to subuer-
te that persone Whiche our sauour affermeth in the gospel
of Luke / & the prophete in this place wayleth the same /
sayenge. **E**t multiplicati sūt q̃ oderūt me in i-
quit̃. Those þe Wyckedly & of very malyce dyde hate me
be multeplyed they be encreased to a more nombze. Not
onely dampned spyrtes be malicious aduersaries to me
but also theyr helpers / þe is to saye peruerse & curled folkes
to whome euery thyng well done is odious or hatefull
namely Whā they se any persone þe hath despised Wycked
cōuersacyon / worldly gloses or flaterynge / & by holy pe-
naunce is becomen a new man / than these mynystres of
the deuyll & fortherers of his malyce / more louynge derke-
nes than lyght / lyke vnto a beest called a backe / do backe-
byte / pursue and laugh hym to scoorne / Where as they shol-
de prayse and gyue thanks vnto suche penytent perso-
nes. For the more that are penytent / the more prayers in
nombze & more acceptable be offred vp to almyghty god /
Wherewith he beyng pleased dyfferred his greuous pu-
nyshment and shortly dooth not shewe vengeance
vpon synners Whiche dayly do prouoke his goodnes to

theyr bitter bndoyng. These Wycked synners therfore
be very unkynde & moche set ayens them that be conuer
ted in to a better lyfe by penaunce. And as the prophete
sayth they gyue & rewarde euyl for good. **Qui retri**
buunt mala pro bonis detrahebant michi :
quā sequebar bonitatē. Suche as gyue in rewar
de euyl for good byde malycyously backbyte me bycause
I folowed goodnes. Our sauour sayd to his appostles.
S i de mūdo fuissetis : mūdus quod suū est
diligeret. Sed quia de mūdo non estis : pro
pterea odit vos mūdus. If ye were of the worl
de: the worlde sholde loue you. But bycause ye be not of
the worlde: therfore it hateth you. They that take vpon
them the Waye of penaunce doth forsake worldly cōuer
sacyon and in no wyse be confermed to it / for the whiche
they be forsaken of the worlde. What shall we do / the de
uyl many tymes greueth vs / the worlde pursueth & folo
weth vs / What remedy may be gotten amonges so many
aduersaries: Truly he that is almyghty may socour vs &
none other. Let vs besyly aske his helpe / for syth our ad
uersaries continually euery moment do pursue vs / ther
fore we must praye cōtinually vnto almyghty god / whi
che our sauour confermeth sayenge. **Oportet semp**
Orare. We must alwaye praye. If the helpe of his grace
be not redy at all seasons we muste nedes lagge & bowe.
Therfore lyke as our prophete accordynge to the maner
of a seke man that is in grete peryll and sore beted with
sekenes wyll that the physycyē forsake hym not in any
maner wyse / neyther go from hym at any season but dily
gently gyue hede to make hym hole. Soo our prophete
prayeth vnto almyghty god that he forsake hym not / ney

ther goo from hym at any tyme but gyue hede vnto his
helpe / let vs all doo in lyke Wyse sayenge With the pro-
phete. **N**e derelinquas me domine deus: ne
discesseris a me. Intende in adiutoriu meū.
Blessyd lord god forsake vs not / go not a waye from vs /
but gyue hede vnto our helpe. The voyce of the cursyd de-
uylles Whan they se a man in theyr power and in maner
forsaken of god is this / they saye. **D**eus dereliquit
eum persequimini et cōprehendite eū: quia
non est qui eripiat. God hath forsaken hym / let vs
pursue and catche hym / for he is Without helpe / none can
delyuer hym. Truly yf We be forsaken of almyghty god
none elles can delyuer vs from the power of them. And
contrarye Wyse / yf god be present and With vs / our ad-
uersaries dare not medle in any condyccion. It is Wryten
Si deus nobiscū quis cōtra nos. If almygh-
ty god be With vs / Who may saye or do ayens vs. Ther-
fore let vs all saye. **N**e derelinquas me domine
deus meus. Good lord forsake vs not. More ouer
yf almyghty god goo frō vs at any tyme / our enemyes so-
deynly Wyl come vpon vs by subtyll crafte & shortly haue
the better Without We be soone helped / for this let vs all
saye With the pphete that foloweth. **N**e discesseris
a me. Blessyd lord god goo not from me. Holy faders saye
that almyghty god Wyl somtyme Withdraue his pre-
sence that the deuylles may haue interest and lycence to
tempte a man / for bycause his byctory and rewarde for
the same sholde be the more / yf that he resyste and ryght
strongly Withstande theyr vnhappy temptacyons / Whi-
che thyng done We rede of holy saynt Anthonye / that

after his sharpe and greuous betynges he sayd vnto god
at his comynge agayne to hym. **A** my lord Where haste
thou ben / Where arte thou good **I**hesu. And our lord
sayd vnto hym. **A**nthony **I** was here with the / not with
stondynge **I** taryed to se thy batayle / and for as moche as
thou haste soo manfully withstonde and gaue noo place
to thyn aduersaries in fyghtynge ayenst them **I** shall al-
waye helpe and socour the. For this the prophete sayth.

Intende in adiutorium meū domine deus
salutis mee. My lord and god of myne helth gyue
hede to myn helpe. Cassianus sayth / these wordes be of
grete vertue and alwaye to be had in remembraunce /
Whiche also the chyrche vseth very ofte in the seruyce of
god at all tymes asketh his helpe in the begynnynge of it /
Lette vs therfore Whiche be wrapped and closed in all
these myseryes afore reherced go by prayer vnto our best
and mercyfull lord god with stedfastte hope and true pe-
naunce / and mekely beseeche hym of his helpe / that syth
he onely may defende vs from our enemyes Wyl vouch-
saue to delyuer vs from them / also not to go awaye ney-
ther forsake vs but alwaye gyue hede vnto our helpe.

Quoniam ipse est dñs deus salutis nostre.
For Why he is god and lord of our helth / gyuyng tem-
porall helth to our bodyes / and to our soules the helth of
grace in this lyfe / and in the generall resurreccyon to co-
me Whiche we verily truste / euerlastynge helth bothe
to body and soule / to the Whiche our lord by his ineffa-
ble mercy byynge vs. Amen. 

Miserere

mei deus. prima pars.



That man Were put in grete peryll and Jeoperdye that sholde hange ouer a very depe pytte holden vp by a Weyke & slender corde or lyne/ in Whose botome sholde be moost Wode & cruell bestes of euery kynde/ abydyng With grete desyre his fallynge do Wne/ for that entent

Whan he shall fall do Wne anone to deuoure hym/ Whiche lyne or corde that he hangeth by sholde be holden vp and stayed onely by the handes of that man/ to Whome by his manyfolde vngentylnes he hath ordred and made hymselfe as a very enemye. Lyke Wyse dere frendes consyder in yourselfe. If now vnder me Were suche a very depe pytte/ Wherin myght be Lyons/ tygres/ and beres gapyng With open mouth to destroye & deuoure me at my fallynge do Wne/ and that there be no thyng Wherby I myght be holden vp and socoured but a broken boket or payle/ Whiche sholde hange by a small corde/ stayed and holden vp onely by the handes of hym/ to Whome I haue behaued myselfe as an enemye and aduersary by grete & greuous iniuries and Wrongs done vnto hym. Wolde ye not thynke me in peryllous condycyons: yes Without fayle. Cruely all We be in lyke maner. For vnder vs is the horryble and ferefull pytte of hell/ Where the blacke deuylles in the lykenes of rampyng and cruell bestes

ii. ii.

dooth abyde desyrouslly our fallynge doWne to theym.
The lyon / the tygre / the bere / or any other Wylde beeste
neuer layeth so besly aWayte for his praye whan he is
hungry as dooth these grete and horryble hell houndes
the deuylles for vs. Of Whome may be herde the saynge
of Moyles. **Dentes bestiarum inuinitam in
eos cum furore trahenciuz atq; serpentum.**
I shall sende doWne amonges them Wylde beestes to
gnaue theyr fleshe / With the Woodnes of cruell byrdes
and serpentes draWynge and terynge theyr bones. The
re is none of vs lyuyng but that is holden bp from fal-
lynge doWne to hell in as feble and frayle vessel / han-
gynge by a Weyke lyne as may be. I beseeche you What
vessel may be more brukle and frayle than is our body
that dayely nedeth reparacyon. And yf thou refreshe it
not anone it peryssheth and cometh to nought. An hous
made of claye / yf it be not ofte reueWed and repayred
With puttyng to of newe claye shall at the last fall doW-
ne. And moche more this hous made of fleshe / this hous
of our soule / this vessel wherin our soule is holden bp
and borne aboute / but yf it be refreshed by ofte fedynge
and puttyng to of mete and drynke / Within the space of
thre dayes it shall waast and slyppe aWaye. We be day-
ly taught by experyence how feble and frayle mannes bo-
dy is. Also beholdynge dayly the goodly and stronge bo-
dyes of yonge people / how soone they dye by a shorte se-
kenes. And therfore Salomon in the boke called eccle-
siastes / compareth the body of man to a pottle that is bro-
cle / saynge. **Memento creatoris tui in diebus
iuuentutis tue / ante q̃ conueratur idria sup
fontem.** Haue mynde on thy creatour and maker in the

tyme of thy yonge age / or euer the pottle be broken vpon
the fountayne / that is to save thy body / and thou perauen-
ture fall in to the Welle / that is to save in to the depenesse
of hell. This pottle mannes body hangeth by a very wey
ke corde / Whiche the sayd Salomon in the same place cal-
leth a corde or lyne made of syluer. Et ante q̄ ruin-
paf funiculus argenteus. Take hede he sayth / or
euer the syluer corde be broken. Truly this syluer corde
wherby our soule hangeth and is holden vp in this pottle
in this trayle besell our body is the lyfe of man. For as a
lytell corde or lyne is made or wouen of a fewe thredes /
so is the lyfe of man knytte togyder by foure humoures /
that as longe as they be knytte togyder in a ryght order /
so longe is mannes lyfe hole and sounde. This corde also
hangeth by the hande & power of god / For as Job sayth.

Quoniam in illius manu est anima (id est vita)
omnis viuientis. In his hande and power is the
lyfe of euery lyuynge creature. And we by our unkynd-
nes done ayenst his goodnes haue soo gretly prouoked
hym to wrath that it is meruayle this lyne to be soo lon-
ge holden vp by his hye power and maieste / and yf it be
broken this pottle our body is broken / and the soule slipp-
eth downe in to the pytte of hell / there to be torne and
all to rente of those moost cruell helle houndes. O good
lorde how fercfull condycyon stonde we in / If we re-
membere these Jeopardyes and perylls / and yf we doo
not remembre them we may save. O meruayllous blynd-
nes / ye our madnes / neuer ynough to be wayled & cryed
out vpon. Heuen is aboue vs / Wherin almyghty god is
resydent & abydyng / Whiche gyueth hymselfe to vs as

our father yf We obey and doo accordynge vnto his holy
commaundementes. The depenelle of hell is vnder vs/
gretely to be abhorred / full of deuylls. Our synnes and
Wyckednes be afore vs. Behynde vs be the tymes and
spaces that Were offred to doo satysfaccyon and penaunce/
Whiche We haue nedlygently losse. On our ryght hande
be all the benefaytes of our moost good and meke lord
almighty god gyuen vnto vs. And on our lefte hande
be innumerable myse fortunes that myght haue happed
yf that almighty god had not defended vs by his good-
nes and mekenes. Within vs is the moost synkynge ab-
homynacyon of our synne / Wherby the ymage of almygh-
ty god in vs is very foule defourmed / and by that We be
made vnto hym very enemyes. By all these thynges be-
fore reherfed We haue prouoked the dredfull mageste
of hym vnto soo grete Wrath that We must nedes fere/
lesse that he let fall this lyne / our lyfe from his handes/
and the potte our body be broken / and We than fall do-
ne in to the depe dungeon of hell. Therfore What shall
We Wretched synners doo / of Whome may helpe and so-
coure be had and obteyned for vs. By What maner sa-
crefyce may the Wrath and Ire of soo grete a mageste be
pacyfyed and made easy. Truly the best remedy is to be
Wysse in doynge penaunce for our synnes. He onely may
helpe them that be penytent. By that onely sacrefyce his
Ire is mytygate and Waged chesely. Our moost gracy-
ous lord almighty god is mercyfull to them that be pe-
nytent. Therfore let vs now aske his mercy With the pe-
nytent prophete Dauid. Let vs call and crye before the
trone of his grace / sayenge. **Miserere mei deus.**
God haue mercy on me. I pray let vs teche a parte of this

psalme/as We dyde before in the other psalmes. ¶ We shall at this tyme by the helpe of almyghty god declare the halfe of it/Wherin our prophete dooth thre thynges. First he enduceth and byngeth in his petycyon Whiche eury penytent persone may make apte and conuenient to hymselfe. After that he sheweth by many reasons his petycyon to be graunted. And laste he promyseth very true and vndoubtefull hope to hymselfe of the desyre that he asketh. If that synners wolde truly and ryghtfully ponder and thynke of What condycyon and state they be in (of the Whiche som What We haue sayd afore) I trowe they sholde thynke themselves in a very grete peryll and Jeopardye. And yf that they remembre it not Well/truly the more is theyr peryll and greter Jeopardye. For of the tWo that persone is more nyghe the helthe of his soule that seeth and percepueth before the daunger or peryll that he may fall in to / that is he that hath noo mynde vpon it. For he that casteth noo peryll before may not flee the chaunce Whan it shall happen. We therfore knowynge the peryllous condycyon We be in/let vs seke a remedye for to auoyde it/Whiche can noo Where elles be had but onely of almyghty god. **Quis potest dimittere peccata nisi solus deus** For Who may elles forgyue synnes but onely our blessyd lorde almyghty god. Let vs all therfore crye vnto hym. sayenge. **Miserere mei deus.** God haue mercy on me. Peraventure some man Wyl thynke in hymselfe / If noo remedye may be elles had but of almyghty god Whose maieste I bngtacyous synner haue soo ofte and soo grenoussly offended/hepyng synne vpon synne/how shall he soo lyghtly haue mercy vpon me. How may it

be that he shall not take vengeance & punish me syth
he is so myghty and ryght Wylse. For grete men in power
of this Worlde the more myghty and ryght Wylse they be
soo moche the more they excercyse and vse vengeance
and punishment vpon them that be Wycked and bre-
kers of the lawes. Therefore syth almyghty god is moost
ryght Wylse and moost myghty of all / how may he haue
mercy and not auenge his quarell of soo many and grete
trespasse done agaynst his hyghnesse. Unto this we an-
swere in this maner Wylse / that the Iuges of this Worlde
(yf ony be without fallenes and malyce) be soo obedyent
and subgette vnto the lawes whiche alwaye they must
obey / that it is not lawfull to them at theyr owne Wylle
and arbitrement to forgyue suche as shall please them.
Also many of them and almost all haue soo moche cur-
sednes and malyce set in theyr myndes that yf that they
myghte they Wylle not forgyue those that hath offended
theym in ony condycyon. For why they haue but lytell
mercy and almost none. It is wyrtten. **Deus bo-
nus nisi solus deus**. Noo man is good but onely al
myghty god. He onely is of soo grete mekenes and pyte
that noo poynte of malyce neyther of falsnes may be in
hym. Therefore syth he is soo meke and so mercyfull / and
aboue his lawes / also in condycyon subgette to them /
he may forgyue and be mercyfull vnto whome he Wylle /
and soo shall he doo / for he may not haue lytell mercy but
alwaye grete and plenteuous. Truly the mercy of our
moost myghty and best lord god is grete / and soo grete
that it hath all mesures of gretenes. Somtyme trees be
called grete for theyr goodly and large heyght. Wyttes
be called grete for theyr depenesse. Ferre Journeys be

called grete bycause they are longe. **S**tretes and hyghe
wayes be called grete for theyr brede and wydenesse.
But the mercy of god conteyneth and is mesured by all
these mesures of gretenesse/and not onely by one of them
Of the gretenesse in heyghe is wyten. **D**omine b[e]n[e]d[i]c[t]us
q[ue] ad celos misericordia tua. **L**orde thy mercy
extendeth and recheth vp to the heuens. It is also grete
in depnesse/for it recheth do wne to the lowest hell. The
pphete sayth. **M**isericordia tua magna est sup
me: et eruiisti a[n]i[m]am meā ex inferno inferiori.
Lorde thy mercy is grete ouer me / and thou haste deli-
uered me from the lowest and depest helle. It is brode
for it occupyeth and ouercouereth all the worlde / the sa-
me prophete sayenge. **M**isericordia domini ple-
na est terra. The erth is full of the mercy of our lorde.
It lacketh no length/for also it is spoken of the same pro-
phete. **M**isericordia eius ab eterno & usq[ue] in
eternum super timentes eum. The mercy of god
is without ende on them that dzedeth hym/therefore syth
the mercy of god is so hygh/so depe/so brode/and so longe
Who can or may saye or thynke it lytell / Who shall not
call it grete by all mesures of gretenesse. Than euery crea-
ture that wyll knowlege hymselfe to this mercy may say
Miserere mei deus secundū magnā miseri-
cordiam tuam. **L**orde haue mercy on me accordyng
to thy grete mercy. **T**wo thynges there be concernynge
mercy / that is to saye in warde mercy/and the werke of
mercy outwardly done. There lyeth perauenture in the
open strete a poore man ful of sores/a certayne physycien.

comynge by beholdeth hym and is moued anone With
in Warde pyte/neuerthelesse he gooth belyde and gyueth
hym no medycyne at all. Truly all though this physycpen
Were som what mercyfull to this poore man/ yet he she=
Wed no dede of mercy vnto hym. And We our selfe often
tymes se and beholde many neddy and seke folkes / vnto
Whome We gyue no helpe / all be it We be som what mo=
ued in Wardly With pyte and mercy. Our prophete ther=
fore sayth of very ryght in an other place prayfynge the
mercy of god. **Misericors et miserator Dñs.** He
is misericors that is moued With some mercy in Wardly
Miseratoz is he that dooth and pefourmeth out Wardly
the dede of mercy. Therefore our lord is not onely mercy=
full in Wardly / but also he excercyseth out Wardly the Wer=
ke of it. And yf he executed not mercy in dede What shol=
de it profyte vs. For Why We shall fele no remedye by in
Warde pyte onely of the greuousnes that We suffre / and
before Were ouerthowen by Without the dede of mercy
be she Wed. It is not therefore ynough that almyghty god
haue mercy on vs but yf he doo the dede of mercy. And
What other thyng is to gyue & she We on vs the Werke
of mercy but to doo aWaye our Wretchednes / that is to
saye our synnes Wherby We be made Wretched. Scryp=
ture sayth. **Miseros facit populos peccatum.**
Synne maketh Wretched people. It is very nedefull
truly to praye that almyghty god be mercyfull vnto vs /
and also houchesaue to execute the dede of his mercy on
vs / that is to saye to do aWaye our synnes and gyue vs
his mercy accordynge to the multytude of his mercyes.
If thou synne ones it is nedefull to the one mercy / Wher=
by that synne may be done aWaye. If iWyle or thyres or

peraventure more ofte than it shall be nedefull to the so
many mercyes as thy synnes be. Of a trouth the mercyes
of almyghty god be innumerable. for lyke as from the
grete lyght of the sonne cometh and she weth forth innu=
merable bemes / so from the grete mercy of almyghty god
gooth forth innumerable mercyes / nombze the sonne be=
mes yf it be possyble / & the mercyes of almyghty god be
more without ende. How greuous and how grete soo
euer our synne be : yet the mercy of god is moche more /
Wherby he may be mercyfull to vs. And how many so
euer they be in nombze / yet the mercyes of hym be many
more by the Whiche he may doo aWaye all our trespasses
Therefore With grete confydence and truste / let vs aske
of hym his mercy / sayenge. **E**t secundum multi=
tudinem miserationū tuarum dele iniqui=
tatem meam. Good lord doo aWaye my synne / ac=
cordynge vnto the multytude of thy mercyes. If a table
be foule and fylthy of a longe contynuaūce / fyrst We rase
it / after Whan it is rased We Washe it / and last after the
Wasshynge We Wype and make it clene. Our soule is
compared vnto a table Wherin noo thyng Was payn=
ted / neuerthelesse With many mysdoynge and spottes
of synne We haue defouled and made it defourme in the
syght of god. Therefore it is nedeful that it be rased / Was=
shed / and Wyped. It shall be rased by the inWarde so=
roWe and compuncyon of the herte Whan We be sorp
for our synne. It shall be Washed With the teres of our
eyen Whan We knowlege and confesse our synne. And
laste it shall be Wyped and made clene Whan that We
be aboute for to make amendes and doo satysfaccyon by
good dedes for our synnes. These thre thynges that We

haue spoken of cometh Without doubte of the gracious
pyte of god. Thou arte soꝝ for thy synne/it is a gyfte of
almighty god. Thou makest knowlege of thy synne We
pyng and Waypyng for it/it is a gyfte of almighty god.
Thou arte besy in good Werkes to do satysfaccyon/Whi-
che also is a gyfte of almighty god. We haue asked no W
of almighty god that he doo aWaye our synnes by ra-
synge of our soule that is contrycyon/let vs agayne aske
and desyre hym to Washe vs from the same/that is to
saye/he graunte and gyue vs grace to Wepe and Wayle
for it. We Wepe somtyme/ but it cometh not of god. As
Whan We suffre aduersytees ayenst our Wyll/Whan our
Wepynge teres dooth profyte vs no thyng/ but rather
doth hurte. For saynt Boule sayth. **S**eculi tristitia
mortem operatur. The soꝝwe of this Worlde for
losse of Worldely pleasures and desyres causeth euerla-
stynge deth. Suche soꝝwes and Wepynge Wassheth
not the soule/ but rather make it foule. Other Wepynge
teres there be that be caused of the soꝝwe Whiche is god
ly/ as Whan We be soꝝwfull that We haue soo moche
dyspleased god/ Whyche hathe done soo moche for vs.
Hec tristitia penitenciam in salutem stabi-
lem operatur. This soꝝwe as sayth saynte Boule
causeth penaunce to be had for euerlastynge helth. And
as sayth saynt Crisostome. **H**ec lachryme lauant
delictum. These Wepynge teres Washe aWay synne
they be also gyuen of the holy ghost to them y be penytent
For it is Wryten. **F**labit spūs ei⁹ ⁊ fluens aque.
the spyryte of god shall gyue so grete infusyon of grace to
them y be penytent that the Waters y is to saye/theyr We

pyngge teres shall flowe and be haboundaunte. Upon
these Waters the spyte of almyghty god may sit and
go wyfely / Whiche was figured in the begynnyng
of scripture by the sayenge of Moyses. Et spiritus
domini ferebatur super aquas. The spyte of
our lord was borne alofte vpon the waters. Crisostome
describeth the vertue of these wepyngge teres sayenge.
Sicut post vehementes hymbres mundus
aer ac purus efficitur: ita et post lachrymar
pluias serenitas mentis sequitur atq; tran
quillitas. Lyke as after grete shewres and stormes
the ayre is made clene and pure / soo after grete plente of
wepyngge teres solo we the clerenes and tranquylte
of the soule. Let vs all therfore desyre and aske to be was
shed from our synnes by these Waters and saye vnto al
myghty god. **A**mplius laua me ab iniquita
te mea. Lorde washe me more from my wyckednes.
Besyde rasyng of our soule that is contricyon / and was
shyng that is confellyon / We sayd that it is necessary to
be wyped and made clene / Whiche is done by satisfac
cyon of good Werkes. fyrste by almes dede and chary
table dyscrybucyon to the poore people. For our sauour
sayth. **D**ate elemosinā et ecce omnia munda
sunt vobis. Gyue almesse and ye shall be made clene
from all synne. By almes dede therfore & good Werkes
We may be wyped & made clene from all synne. And no
creature of hymselfe hath power to doo good Werkes w
out the grace and helpe of god. For as sayth saynt Poule.
Nō sumus sufficīētes cogitare aliqd ex no
bis / quasi ex nobis s; sufficiēcia nra ex deo ē.

We be not suffycient and able of our selfe / as of our selfe
to thynke any maner thyng / but our suffycyencye and ha-
bylyte dependeth and cometh of god onely / therfore this
thyng is to be asked of god that he vouchesaue to moue
our soules perfyte by his grace vnto the exercysynge &
doynge of many good Werkes / that they may vtterly be
Wyped and made cleane from all contagiousnes of synne
Accordynge to the desyre & sayenge of the prophete that
foloweth. **E**t a peccato meo munda me. Good
lorde make me cleane from my synne. Our hole petycyon is
ended here / Wherin fyrst We haue asked that god be mer-
cyfull vnto vs after his grete mercy. And that he rase our
soules / Washe them & Wype them vtterly from all synne
accordynge to the multytude of his manyfolde mercyes.
In this seconde membre be dyuers stronge reasons
brought forth / Wherby god may be moued so that he may
not denye our petycyon. Thre thynges We haue asked be-
fore. fyrst that god do aWaye our synne by contricyon /
Washe our soule by confessyon / and thirde make it cleane
by satysfaccyon / to the Whiche other thre corresponden-
t to them be brought forth & shewed in this fyrst sylogysme
in this fyrst reason / all though they be not in the same or-
dre. To do aWaye synne (as We sayd) is to rase it that no
spotte be sene in our soule / in like maner as letters be done
aWaye Whan they be rased / soo that no thyng Whiche
Was there Wryten may be redde or knowen. Truly al-
myghty god Wyll not knowe our synne and trespasse / yf
We our selfe Wyll knowe them. If We study & be aboute
as our dutye is to rede & consyder the synnes that be Wry-
ten and marked in our soules / anone he of his goodnes
putteth them out of his syght. Therfore let vs all saye W
a contryte herte & mynde. O blessyd lorde god do aWaye

my synne and Wyckednes. **Q**uoniam iniquitatem meam
ego cognosco. For I knowe my grete and greuouse
trespasse. It is gretly acceptable in the syght of our moost
mercifull lord god yf a synner wyll call to mynde With
due contricyon the gretenes of his synne. Also Whome
he hath offended and how greuously. In to how many
hurttes and thynges vnprofytable he hath fallen for his
synne. And how many profytes he hath lost by the reason
of it. If we were in mynde besyly to beholde and loke on
these thynges it sholde be to vs ryghte profytable. For
Why and we knowe our synnes after this maner anone
god forgyueth and doth them a waye. And the more ofte
we so do the sooner he forgeteth. If we call to mynde vn
faynedly and without any dyssimulacyon how moche
our synnes doth hynder and let vs fro doyng good wer
kes that blessyd lord shall bitterly forgete and doo them
a waye for euer/soo that one lytell spotte shall not also be
lefte/but in euery parte to appere fayre and clene. Let vs
therfore With contricyon saye also this that foloweth/
lord make me clene fro my synne. **Q**uoniam peccatum
meum contra me est semp. For my synne is alwaye
agaynst me. Now agaynst me: truly euen dyrectly before
my eye that I may beholde and loke vpon it at all ty
mes Without any lette. Now we haue spoken of the do
yng a waye of our synne/a makynge clene of our soule/ &
also Why god sholde so do let vs now also see why
he sholde washe it to the entent euery partycle that we
haue promysed to speke of may answere conueniently to
other. The wepyng teres wherby our soules may be
washed cometh of a specyall gyfte of god/ and namely
whan we haue that grace to wepe in confessyng and
knowlegynge our synne before his fereful hyghnes/ know

Wynge also the greuousnes of it. We shall soone knowe
the gretenesse of our synne. First yf we wyll consider
well how grete & myghty lord he is whome we haue
offended. In other yf we take good hede how moche our
vngentylnes hath ben to hym lokynge on vs whan we
do so many and grete offences. God onely is of that po-
wer that yf we offende and trespasse ayenst his goodnes
we be gylty to suffre eternall deth for it. Dauid offended
greuously ayenst Ache his knyght whome he caused to
be slayne. And also he dyde wyckedly to Barlabbe wyfe
to the sayd Ache/ whiche he perswaded to auoutre. Re-
uerthelesse yf he had not broken the lawe and commaun-
dement of god by the sayd offences he had not ben gylty
& worthy of eternall deth. Therfore of a trowth none of-
fence may be done to ony creature/ wherfore the doer shol-
de stonde in the Jeopardye of eternall deth/ but onely for
offendynge ayenst almyghty god/ whome we offende
muche more greuously/ that he beholdeth and seeth euery
trespasse we doo/ be they lytell be they moche. Therfore
let vs all go by prayer vnto almyghty god sayenge. O my
lord god beholde and se I wretched synner knowlege
and confesse my gylte before thy maieste/ before thy syght
I detecte my trespasse/ I do not hyde it. I shewe forth
my synne to be very greuous. But blessyd lord I besee-
che the washe me with my wepyng teares/ comynge out
from the plenteuousnesse of thy grace. And ferthermore
washe me fro my synne/ for why good lord I knowlege
Quod tibi soli peccavi. that onely to the I haue
trespased and offended before thy syght. For this cause
good lord forgue and do awaye my synne/ for why I
knowe my trespasse. I knowe well I haue offended the
And besyde that washe me/ for I myselfe confesse that

onely to the I haue offended. And so in conclusyon make
me cleane bycause my synne is as an obiecte to my syght/it
is euer in my syght. Blessyd lord yf thy hyghnes may not
by these reasons be moued to mercy/pet let this moue and
stere the to be mercyfull. **U**t iustificeris in sermo
nibus tuis. That is to saye that thou mayst be Justy=
fied in thy wordes and sayenges. It is Wryten by thyne
holy prophete Ezechiele / What Jugementes vniuersall
thou gaue vnto the people. Thou sayst also good lord.
Nolo mortem impii: sed vt cōuertatur im
pius a via sua et viuat. I Wyll not the deth of a
synner/ but that he be tourned from his Wycked lyfe and
leue. Thou sayest also. **I**mpietas impii nō noce
bat ei: in quacūq; die cōuersus fuerit ab im
pietate sua. The myslpyunge/ the Wyckednes of the
synfull creature shall neuer hurte neyther be noysome to
hym Whan soeuer he Wyll tourne from his Wyckednes.
And agayne thou sayest. **S**i egerit penitenciam
a peccato suo: vita viuet et nō morietur oīa
pctā eius que peccauit nō imputabūtur ei.
If the synner doo penaunce for his synne hye and neuer
dye euerlastyngly/ the synnes and trespasses that he hath
done shall neuer be cast in his tethe neyther layde to his
charge. O blessyd lord be vouchesaue and gyue vs leue to
aske the this questyon. Were not these thy wordes/ dyde
thou not speke them to thy prophete/ or dyde he begyle vs
that sayd they were spoken of the. For of a trouth he Wro
te that thou spake them to hym. **T**u itaq; fili hoīs
dic ad filios populi tui. Thou the sone of a man/
shewe and tell this vnto thy people. &c. Therefore good
kk.i.

lord they be thy Wordes. O moost meke god beholde We
Wretched synners turne from our euill Wayes vnto the
We do penaunce for our offences / graunte lorde that they
be not noysome to vs neyther layde to our charge at any
tyme / but vtterly to be done a Waye / Washed a Waye and
Wyped a Waye. **U**t iustificeris in sermonibus
tuis. that thou may be Justified by thy Wordes. Thou
knowest Well what sole hardy Jugement y people gaue
ayenst y for this thy sentence / they sayd. **N**on est equa
via dñi. The Waye that this man taketh is not equall
Thy people presumed to be Judges of thy sentence. To
Whome thou gaue answer on this Wyse. **Q**uoniam
via mea non est equa: et non magis vie vestre
praeue sunt. Is not my Waye good & equall / & youters
shewed nought & more vnequal / thou confirmed agayne
to them thy Wordes spoken before / saynge. **Q**ui auer
terit se impius ab impietate sua feceritque iu
diciu & iusticia vita uiuet & non morietur / om
ni iniquitatu eius quas operatus est non recordabor
Whansoever a synner shall turne a Way from his synne &
truly confesse hym of it / & make satisfaccyon he shal lyue &
neuer dye euerlastyngly. I shall also forgete & neuer call
to mynde any synne that he hath done. Good lord thy Wyll
Was to ouercome & exclude by this maner theyr solehar
dy Jugement ayenst thy mercyfull sentence. We beseeche &
praye the now to do the same. Thou shalte not ouercome
theyr oppnyons but yf thou manifeste & shewe thy Wor
des & saynges to be true / & that they haue vntuly Juged
of the. Therefore now blessyd lord do a Way our Wycked
nes / now forgete our synnes Whiche We vtterly forsake

and despyse **U**t iustificeris in sermonib⁹ tuis
& vincas cū iudicaris that thou may be Justified
in thy wordes & ouercome Whan thou arte Jugged so bol
dely & folishly. Our synnes be grete & innumerable/ We
do not forgete them/ We do not couer & hyde them/ We do
not defend them/ but We knowe We make open & accuse
them/ neuerthelesse We beseeche the for thy grete mercy &
for the insynpte multytude of thy manyfolde mercyes be
holde vs / & namely Wherof We be made / thou knowest
What mater it is & how frayle it is. Cal agayne to mynde
that We are but duste & claye / & also y^e the lawe & custome
of our body is contrary to the lawe & custome of our soule
and the custome of our body putteth vs dayly vnder the
captiuyte & thraldome of synne. If a commaundement
were gyuen to a man that hath but a Weyke & feble body
in strength to roll and turne bp a mylle stone of a grete
Weyght vnto the hyest parte of an hyll / & that he put his
good Wyl to pfourme the same / neuertheles perauenture
Whyles he is aboute to do the dede the stone for gretenes
of his Weyght aboue his strength falleth do Wne backe
warde in to a valey. Were not this man more worthy to
be pardoned & forgyuen (seyng & knowyng his good
mynde) than he that were myghty & hath grete strength
We be in lyke cōdycon. We be aboute to byngge this our
body vnto thy holy hyll / neuerthelesse it is thrust do Wne
by y^e heuy burden of synne y^e ofte tymes it bo Weth & slipp
peth do Wne bakwarde / for y^e same synne that by our fyrst
fader & moder Adam & Eue Was brought amōge al men
is heuy & greuous on vs lyke as an heuy burden / & dayly
greueth vs more & more / it maketh vs also prone & redy to
all other byces / therfore & for this cause haue mercy on vs
for this synne of our forfād this heuy & greuous Weyght

Was conceived and begoten With vs/accoꝝdꝝnge to the
sayenge of the prophete. **E**cce. n. in iniquitatib⁹
conceptus sum et in peccatis ꝛcepit me ma-
ter mea. Beholde I Was conceived in synne / and my
moder conceived me in synne. This noꝝ Withstondꝝnge
good loꝝde We knoꝝ We that thou arte true / & all that thou
doost pꝛomysse is very tꝛouth. Truly thou sayd that thy
comꝝnge in to this World Was to call synners to penaꝝce
Non veni vocare iustos sed peccatoꝝes ad
penitenciam. This is thy sayenge. I came in to this
Woꝝlde / not to call ryght Woꝝle people / but synners to pe-
naꝝce / thou hast called on them / & dayly doost call / saynge.
Venite ad me omnes qui laboratis & one-
rati estis et ego reficiam vos. All ye that labour
in this Woꝝlde and bere heuy by doꝝnge penaꝝce come
to me & I shall refꝛeshe you. Truly thy pꝛomysse is to ꝛe-
ceyue all þ̄ Woꝝll come / yf they come to the as they shold do
Qui venit ad me non eiiciam foras. who so
euer cometh to me I shall not caste hym out / I shall not
foꝝlake hym. O good loꝝd beholde / We be synners in lyke
maner as thou came in to the Woꝝlde to call vnto the / We
labour and be laden With the multytude of our synnes /
We also be made Wery by the meane of our Wyckednes.
Therfoꝝe blessyd loꝝde saye vnto vs / come ye vnto me / &
anone We come / We humyle and meke ourselfe before the
trone of thy mercy / other hope and truste haue We none
in ony condꝝcyon but onely in the / yf thou Woꝝlte not be
merciful to vs foꝝ accusinge ourselfe / neyther by this that
thou arte Justifyed by thy Woꝝdes / neyther also foꝝ our
fraylte / yet good loꝝde haue mercy on vs foꝝ thy tꝛouth /
thou arte true and louest tꝛouth aboue all thyng. Haue

in mynde the promyse thou made to euery penytent syn-
ner comynge vnto the / Whiche is / thou shalte not caste
them aWaye / & also thou shalte refresshe them. We come
therfore vnto the good lord / caste vs not aWaye but re-
fresshe vs With thy grace and mercy. **Ecc. ii. veri-**
tatem dilexisti. Thou hast euer loued trouth. After
that this holy prophete hath shewed and purposed his pe-
tycyon / and brought forth many reasons Why the sayd pe-
tycyon sholde be graunted. Thyrdly now With a gladde
chere he maketh sure promyse & hope to hymselfe to gete
and obteyne his askynge / Wyllynge to gyue example to
euery synner bycause that they sholde do the same. It is
a grete dyfference byt Wene dyspayre and sure hope. The
nynpuetes Whan the prophete thrette & menassed them
With the destruccyon of the cyte / they Were not in surete
god Wolde be mercyfull to them / neyther they Were vt-
terly in dyspayre. Jonas the prophete came vnto them
the seconde tyme sent from almyghty god / & sayd openly.
Adhuc quadraginta dies & ninue subuer-
tetur. Within .xl. dayes to come the cyte of ninyue shall
be ouerthrowen and destroyed. The people herynge the
wordes of the prophete Jonas and ferynge the venge-
aunce of god to fall vpon them / comaunded amonge them
selfe euery man Woman and childe to fast and also cladde
them in sacke cloth from the lowest degre vnto the hiest.
The kynge of that cyte anone as he Was certefyed & had
knowlege of the prophetes sayenge rose vp from his sete
thre We aWaye his royall garment & cladde hym in sacke
cloth / and sate doWne on the grounde in the duste / and by
the decree and one assent of all his nobles / commaunded
that euery man Woman and chylde / and also brute bestes
shold not ete neyther drynke by a certayne space / but that

euery body sholde do penaunce for theyr synne. This was
theyr sayenge. **Q**uis sit si cōuertat et ignoscat
De⁹ et reuertat a furore ire sue & nō pibim⁹.
Who knoweth/ Who is sure yf god Wyll be turned from
vengeaunce and by his mercy forgyue vs/ and also With
draue his Wrath & We shall not peryshe. It appereth
by these wordes they had no very trust of forgyuenes/ &
also that they Were not bttterly in dyspayre/ not Withston
dyng they dyde penaunce / abydyng all togyder What
the moost meke god Wolde do With them/ Whose grete
mercy at the last they knewe and had in experyence / all
though before they neyther had very trust nor full myste
truste of it. But We be now in an other condycyon. Al
myghty god hath shewed to vs crysten people the tresou
res of his grete mercy/ the secreete mysteryes of the fayth &
the sacramentes of helth/ Wherby We may trust verily to
haue forgyuenes. Certaynly they Were before hyd & vn
known to vs/ but now of late tyme they be manifeste &
shewed by his onely begoten sone Ihesu cryste / Whiche
his owne selfe dooth Wytnesse sayenge vnto his fader.
Abcondisti hec a sapientibus et prudenti
bus et reuelasti ea paruulis. Father thou haste
hyd and kepte secreete the pauptees of thy godhede from
Wyle and cunnynge men & shewed them to suche as be
small & of lytell reputacyon in this worlde. Ihesu cryste
comynge downe fro the fader of heuen in to this worlde
made open and shewed vnto his chirche the hyd & pruy
mysteryes of his godhede/ his owne selfe bereth Wytnesse
sayenge. **Q**uicūq; audiu a pte meo nota feci
vobis. I haue manifeste and shewed to you all that I
haue herde of my fader. He promysed also at his ascencon

the holy ghost to come þ̄ sholde teche partlytely the know-
lege of euery thyng/so that no w no thyng may be more
certayne to vs than it whiche is taught by holy chyrche.
No meane may be founde so spedefull and redy to proue
the certaynte of ony thyng cōcernynge our fayth as that
the chyrche hath so affermed and ordeyned. The chyrche
of god may in no wyse begyle in those thynges that lon-
geth to our fayth and to the vndoubtefull helthe of the
soule. Who therfore of vs crysten people may not of ryght
saye vnto god this that foloweth. **I**ncerta et occul-
ta sapientie tue manifestasti michi. Good loz-
de thou hast shewed vnto me the mysteryes of thyn infy-
nyte wyselome whiche before were hyd & vnkno-
wen to vs/ but why hath god shewed vs these secretes/ What
dooth it profite the secrete mysteryes of hym to be shew-
ed and made open to vs/ What comferte shall we take
by it. Truly grete comferte yf we vnfaynedly repente
our olde synfull lyfe/ elles we knowe them to our grete
hurte. For as saynt Peter sayth. **M**elius est non cō-
gnoscere viā iusticie: q̄ post agnitionem re-
trosum cōuertī. It is better not to knowe the way
of ryght wysnesse than after the knowlege of it to vse &
doo the contrary. But yf we tourne to god and folowe
his cōmaundementes forsakynge our wretched lyfe/ ha-
uynge fayth & trust in his sacramentes we shall without
doubte obteyne forgyuenes and mercy by the vertue of
them. Peraventure some man shall saye/ we se what is
done in euery sacrament. In the sacrament of baptyse
the chylde is wasshed in the water/ and a fewe wordes
be spoken of the p̄est. In the cōfirmacyon/ the foreheed
of the chylde is noynted with holy creme in maner of a



croſſe With a fewe Wordes ſpoken of the preeſt. In the ſacrament of penance after the confeſſion is herde and ſatyſſaccyon enioyned the preeſt ſayth alſo a fewe Wordes/ What longeth theſe to the helth of the ſoule / for the Wordes anone as they be ſpoken be gone in to the ayre & no thyng of them remayneth. The Water alſo & the oyle perſeth not from the body vnto the ſoule/perchaunce ſome man Wyl thynke theſe in hymſelfe. And it is of a trouth the Water and the oyle to haue no ſtrength of theyr owne nature Wherby they may entre vnto the ſoule/or to werke in it good or euyl / neuertheleſſe there is a preuy & hyd vertue gyuen vnto them by the meryte of the paſſyon of Jheſu cryſte & of his precyous blode/Whiche on the croſſe Waſhedde for Wretched ſynners. This moost holy and dere blode of Jheſu cryſte ſhedde for our redempcyon / bought and gaue ſo grete and plenteuous vertue to the ſacramentes / that as ofte as any creature ſhall uſe and receyue any of them / ſo ofte it is to be byleued they are ſprenclcd With the droppes of y ſame moost holy blode/Whoſe vertue perſeth vnto the ſoule/and maketh it clene from al ſynne. But Wherby knowe we this/truly for he hath ſhe Wed and made open the hyd and vncertayne thynges to vs of his inſynpte Wyſedome. It Was a cuſtome in the olde la We amonges the Jewes to do a Waye theyr ſynnes by this maner. If any of them by touchyng of a deed body or by any other maner thyng Were culpable and made foule/anone he Was made clene of y defaute With yſope dypped in the blode of certayne beeſtes and ſprenclcd vpon hym/Whiche maner and cuſtome Was gyuen to the Jewes by Moyses & ordeyned by the Wyſedome of god. Neuertheleſſe at that tyme it Was unknowen What this mater ment and ſygnifyed. It Was vncer-

sayne/it Was hyd/What the Wpse dome of god Wolde to
be vnderstonde by this aspercyon or sprenklynge of blo-
de. And after that our blessyd lorde Ihesu cryste had shed
his pceyous blode. And as sayth saynt Peter Washed
vs from synne With his blode it Was knowen to euery
man What by the ylope and by the aspercyon of blode
Was sygnefyed. Ylope is an herbe of the grounde that of
his nature is hote/and hath a swete smell / sygnifyenge
cryste Whiche meked hymselfe to suffre deth on the crosse
And as saynt poule sayth he offred hymselfe of very grete
and feruent charyte vnto his fader almyghty god as a sa-
cretyce of swete odour. No man may doubt of this that
that by the aspercyon of blode of beestes before the In-
carnacyon Was sygnefyed and represented the effusyon
of the blode of cryste for our redempcyon/Whiche blode
of our sauour Without doubt is of moche more strength
incomparable to do away synnes than Was the blode
of beestes. And as ofte as the holy sacramentes be ytera-
ted and vled accordynge to the comaundement of crystes
chyrche/so ofte is the blessyd blode of our lorde sprended
abrode to clense and put away synne. Therfore let vs al
saye With the holy prophete this verse that foloweth.

Asperges me domine isopo et mundabor.

As We myght saye. Lorde our sayth is so clere and vn-
doubtefull by the meryte of the passyon of thy sone our
lorde Ihesu cryste Whiche by the effusyon of his holy blo-
de hath gyuen so grete effycacye and strength to the holy
sacramentes of his chyrche / that Whan We receyue any
of them We shall be sprended and made clene by the ver-
tue of his pceyous blode lyke as With ylope/Whiche as-
percyon anone foloweth the Water of grace that is in-
fused in our soules / Wherby We be made more Whyter

than snowe. Therefore the prophete addeth to the same
verse. **Lauabis me et super niuem dealbabor.**
Lorde thou shalt wash me and I shall be made more
whyte than snowe. No creature may expresse how Joy
full the synner is when he knoweth and understandeth
hymselfe to be deliuered from the grete burden and he-
uynesse of synne/ when he seeth and perceyueth that he
is deliuered vtterly and brought out of the danger of
so many and grete perylls that he was in whyles he co-
tynued in synne/ when also he perceyueth the clerenes of
his soule and remembreth the tranquillyte and peas of
his conscience. **Audit tunc quid loquatur in-
tra se dñs / qm loquetur pacē in seruos suos
et in eos qui conuertuntur ad cor.** Then he per-
ceyueth well in his herte what our lorde wyll shewe in
hym by inspyracyon/ what shall he shewe/ euerlastyng
peas to come vpon his seruauntes / vpon them that be
sorrowfull and do penaunce for theyr synnes/ whiche peas
is so Joyfull and comfortable and causeth so grete Joye &
gladnes that the prophete remembreth it seeth. **Au-
ditui meo dabis gaudium et leticias.** Lorde
thou shalt gyue to myn herynge inwardly Joye & glad-
nesse. If the peas of this tyme be so gretely to be desyred
to the inward herynge of our soule/ what Joye trowe
we shal be at that tyme when the peas euerlastyng shal
be offred to vs/ when the kynge of eternall peas shal saye
vnto all true penytent persones. **Venite benedicti
patris mei percipite regnū quod vobis pa-
ratum est a constitutione mundi.** Come to me
ye blessyd chylderne of my fader / take the euerlastyng

kyngdome that was prepared and made redy for you be
fore the begynnyng of the worlde. Shall we not Joye
than inwardly in our soules / shall we not Joye than out
wardly in our bodys / shall we not than Joye bothe bo-
dy and soule without aduersyte neuer to sease / shall not
this ferefull Iuge sayenge these cōfortable wordes gyue
vnto our herynge in warde Joye of the soule for the salua-
uacyon of it. Shall he not gyue seruent Joye that we
haue obteyned our askyng and our desyre / shall he not
gyue euerlastyng Joye without any aduersyte. Truly
he shall gyue in warde Joye for the sorow of our contri-
tyon. Joye also for wepyng in our confessyon / and laste
euerlastyng Joye for the grete of our satysfaccyon. **E**t
tunc exultabunt ossa humiliata. That is to say
the superyour strengthes of the soule whiche be called /
Wyll / reason & memozye / that befoze were ouerthrowen
by the greuance of synne shall than Joye for ever with-
out any aduersyte. Our Wyll shall Joye in the fruytyon
of god. Our reason in the clere syght of the godhede. And
last our memozy shall Joye in a sure remembraunce euer
to contynue and neuer lacke that excellent Joye and plea-
sure. Than our Wyll / our reason / and our memozy befoze
oppzessed and bzought vnder by synne shall Joye with-
out ende. That we promysed in our begynnyng is now
perfourmed and shew in this fyrst parte of the psalme
fyrst what thyng we that be penytent sholde aske. Se-
conde what reasons we may make & bzynge for our selfe
for the graunte of our petycyon. And laste that we may
truste without doubte to obteyne our askyng whiche
our lord graunte vs. Amen.  

Secunda pars.



Das moche as We haue soo gretely prayled the mercy of god in the ende of the fyrst parte of this psalme Wher by We haue gyuen to all synners grete confydence to obteyne forgyuenes It is now to be thought profytable or euer We speke of this second parte som What to the We of the fere of almyghty god. Many grete causes there be to truste of forgyuenes yf We consider the grete mercy of god so ofte the Wed vpon penytent synners. Also We haue many grete causes to fere almyghty god yf We remembre how many and grete our synnes be Wher With We dayly offende his goodnes. Therefore syth We haue so good and many Juste causes bothe of hope and drede as me semeth he taketh the moost sure Way that maketh the one mete With the other / that is to saye hope With drede & drede With hope. That persone Whiche soo dooth shall neyther trust in god Without his fere nor drede hym Without hope / for by inclynynge more to the one then to the other We shall sone erre / eyther by ouer moche hope to be exalted in to very presumpcion or by ouer moche fere to be cast downe in to the moost vnglacious daunger of despayre / but he that myreth the one With the other in euen porcyons shall neyther be lyfte by pre-

sumpcyon nor caste do Wne by dyspayre. Noo thyng is
more profytable to the synner than to haue a Juste mode=
racyon of them bothe. And no thyng is more peryllous
than lenyng more to the one than to the other. For the
Whiche thyng saynt Gregoꝝ compareth hope & drede
vnto tWo myllestones wher With mele is made. Soo it
is one myllestone Without a felo We made mete can doo
no good / but yf the one be made fytt With the other / that
is to save the ouer stone tourned do Wn Warde & the ney=
ther cōtrary Wyle ayenst it vp Warde With a due propor=
cyon of bothe than shall the Whete put in the myddes by
tWene them be shortly broken in to many small peces &
in conclusyon to mele. Lyke Wyle it is w synners Whan
hope is myxed With drede and drede With hope / so that
by ouermoeche hope of forgyuenes the mynde be not lyfte
vp in to pꝛesumpcyon / & by ouermoeche fere it be not put
do Wne in to despayre / than yf the multytude of synnes be
neuer so grete / they shall shortly bytWene these tWo be
broken in to many small partes and in conclusyon bette=
ly done aWay. But Why saye We thus: truly to the intent
all though the certaynte of forgyuenes be neuer so grete
yet a remembraunce be euer had of the fere of almyghty
god neuer to put it out of mynde. As saynt Peter dyd kno
Wynge that his synne Was forgyuen not withstondynge
Wepte dayly for his unkyndnes ayenst his lord & mayster
euer after remembrynge how unkyndly he denyed hym
Also blessyd Mary magdaleyne Whiche herde cryste for
gyue her synnes for the grete loue she had vnto hym / for
all that toke vpon her grete penaunce euer hauynge in
mynde the fylthynes of her synne cōmytted before. She
besyed herselfe by contynuall Wepynge to put it aWaye
vtterly from the syght of almyghty god. Our prophete

dooth in lyke maner the wyng example to all synners of
doynge the same / that after he had full hope and truste to
be forgyuen of god. Knowe it for a surety by those thyn-
ges whiche he vnderstode in the hpydde and vncertayne
prouytes of the wysedome of our lord / all be it anone he
retourned to the remembraunce of his synnes / sayenge.

Auerte faciem tuā a peccatis meis. Blesyd
lorde tourne awayne thy face fro my synnes. ¶ In our be-
gynnyng We shall deuyde the resydue of this psalme in
to thre partes. In the fyrst our prophete maketh a newe
petycyon. In the seconde he sheweth the entent of his pe-
tycyon / whiche is that he may please god. In the thyrde
he techeth that his desyre is the chiefe thyng wherby eue-
ry man may please god and make recompence for synne.
¶ The thyng asked is the spyrte of god the holy ghost
whiche is neuer but in clene hertes. As Sapientis sayth.

Non. n habitabit in corpore subdito pctis.
The holy ghost shall not dwell or abyde in a body sub-
iecte to synne. Almyghty god hateth no thyng so moche
as synne / and punyssheth no thyng so greuously / it is ab-
hominable in his syght. ¶ First in heuen whan synne
was in aungell / anone as many as were infecte with it
almyghty god put do wne and caste out of that heuenly
palays & wolde not spare those noble and goodly creatu-
res. After whan that same pestiferous infection of synne
infected our fyrst faders in paradys / he wolde not spare
but anone put them out of that pleasaunt place in to this
vale of wretchednesse. All be it after many generacions
almyghty god chased the people of Israhell whiche ca-
me of them / not withstandinge whan some began for

to be contampnate or despyled With the infeccyon of synne
as is the Wed of Dathan and Abyron With many other
the erth opened by the poWer of almyghty god and swa
loWed theym in quycke. Thus almyghty god expulsed
synne / fyrste out of heuen / after from paradysse / and out
of the erth / in soo moche Whan this infeccyon Was spred
abrode vpon all the erthe in the tyme of the pattyarche
Noe he drowned almoost all mankynde And last Whan
synne coude not be vtterly expulsed by all these punyshe
mentes / he sente doWne in to this Worlde his onely be-
gotten sone to suffre deth and shedde his precyous blode
for the redempcyon of all Wretched synners. ¶ Let vs
therfore cōsyder hoW abhomynable synne is in the syght
of almyghty god / Whan fyrst he put out of heuen his fyrst
creatures the aungelles. Our fyrst faders out of paradysse
His specyall chosen people from the erth. Drowned al-
moost all mankynde. And laste he suffred his onely sone
for to dye vpon a crosse for the redempcyon of all Wret-
ched synners. All these he dyde to thentente synne sholde
onely remayne in the depe pytte of hell. ¶ Peraventure
our prophete remembrynge this abhomynacōn of synne
fered in hymselfe / and for that cause sayth. **H**uerte fa-
ciem tuam a peccatis meis. Good lord loke not
vpon my synnes. ¶ For as moche as almyghty god can
not well tourne aWay his face from our synnes as longe
as they be fyred in our soules but also he must tourne a-
Waye his face from vs / as by this example / Who may per-
ceyue and se a Walle paynted With many dyuerse yma-
ges / but fyrst he must loke vpon those same pyctures / for
they be as a beyle or couerynge to the Walle / Wherfore
nedes the syght must fyrst be applyed vnto them. In lyke

maner therfore syth our synnes in respecte of the soule be
to it as a pycture or couerynge is to a Walle / almyghty
god must nedes fyrste loke vpon our synnes or euer he
loke vpon our soules. Alas What shall We synfull Wret-
ches do. Certaynly this onely remedy is necessary / Who
so Wyl loke vpon a bare Walle must fyrste doo a Waye
the payntyng or couerynge / and that done all shall be
clene and pure to beholde. Soo yf our soules sholde be
sene and not our synnes / fyrste our synnes must be clene
done a Waye / for all the Whyle they be infecte With the
lest spotte of synne / soo longe they may not be seen With-
out the synne be sene also. Our prophete therfore prayeth
to almyghty god that all his synnes may be bitterly done
a Waye to thentente he may clerely loke vpon his soule
Without ony lette. **E**t omnes iniquitates meas
Dele. Good lord do a Waye all my synnes. But it is not
ynoughe all synnes to be done a Waye Without the foun-
tayne Wherof they sprynge out be clene purgyed. For
yf it be soo that the stynkyng fylthy Water continually
flowe out of a ponde or pytte in to a goodly and delecta-
ble gardyn yf remedy be not founde to stoppe the same /
it shall make foule and corrupte that gardyn Within a
Whyle be it neuer soo fayre. So in lyke Wyse shall it be
With vs yf the herte be not fyrst made clene. For our sa-
uour sayth. **D**e corde exeunt cogitationes ma-
le homicidia / adulteria / fornicationes / furta /
falsa testimonia / blasphemie. From the herte co-
meth out euyl thoughtes / manslaughter / adulterye / for-
nycacyon / thefte / false Wytnes / and blasphemynge. Take
hede What pestiferous corrupcion cometh from the herte
Wherby all the hole body and soule is defyled / for as it fo-

loweth in the same terte. **Hec sunt que cōquīnāt
hominem.** These be the corrupcyons whiche make
soule bothe body and soule. Therfore all synnes may not
be clene done aWaye but yf the herte wherof contynu-
ally they come be fyrst made clene. For this cause our pro-
phete asketh of almyghty god sayenge. **Qor mundū
crea in me deus.** Lorde make wythin me a clene
herte. Many craftes men had leuer take vpon them to
make a thyng all newe than to botche or mende an olde
for woren thyng as we se by experyence. Better it were
for y artyfycer to make a clocke all newe than to mende or
brynge agayne in to y right course a clocke whiche longe
hath cōtynued out of his right ordre but it is moche more
dyffuse to brynge the herte of man y is broken & brought
out of good ordre by contynual custome of synne in to the
ryght Waye agayne than it is to brynge a clocke in to his
true course. A thyng customably vled is harde to be lefte
And as saynt Augustyne sayth. It is more harde werke
to brynge the herte of a man longe customed in synne in
to the Waye of vertue than it is to make agayne heuen
and erth. Our prophete for this cause besecheth almygh-
ty god to Whome is noo thyng impossyble that he vou-
chesaue for to create within hym a newe herte / sayenge.
Qor mundū crea in me deus. Good lorde make
thou of nought a clene herte within me. More ouer it is
necessary that a newe werke be set in a ryght course. For
what profyteth a clocke be it neuer so well and craftely
made yf it stonde styll or go not as it sholde in a due and
just course truly no thyng. So whan the herte is ones
made newe fyrst it must be set in a due and ryght course.
Wherfore the prophete addeth. **Et spiritū rectū in**

noua in viscerib⁹ meis. Blessyd lord graunt me
the holy ghost to guyde and set me in a ryght Waye that
I erre not. The prophete in this psalme nameth thysse
the holy spyryte by & by / What he meneth is vncertayne
and I of my selfe dare not take vpon me to dyscusse the
cause of his so doyng. But for as moche as it is lawfull
for euery clerke in any suche doubt to the we theyr myn
des not contraryenge other places of scrypture. I shall in
fewe wordes declare (as me semeth) What he meneth.
I doubt not in this. The holy ghost in scrypture is sygne
fyed by these thre names reherled in this psalme. Saynt
Boule remembryng the dyuerse gyftes or dedes of the
holy ghost sayth. **Hec oia operat⁹ vnus atq; idē
spiritus.** One spyryte without chaunge doth all. I save
the prophete reherlyng dyuers names of the holy ghost
sayth. **Spiritu sapientie et intellectus spī
sili et fortitudinis / spiritu sciencie et pieta
tis ac spī timoris Dñi.** The spyryte of wysdome
and vnderstondyng / the spyryte of counseyle & strength /
the spyryte of cunnynge and pyte / & the spyryte of the feare
of god / he meneth not soo many dyuers spyrytes / but one
called by soo many names for the dyuerse of his actes.
But for so moche as shall be conuenient for our purpose
at this season / We rede in the holy gospelles the she wyng
of the holy ghost thysse in thre dyuers symplitudes. Ones
the holy ghost came downe in y lykenes of a doue whan
criste was baptysed as it appereth in the gospel of Luke
Et descendit. s. corporali specie sicut colūba
in eum. Also after cristes resurreccyon was gyuen in y
lykenes of a breth to the dysciples of Ihesu as in y gospel
of Iohn. **Et insufflauit in eos dicens accipite**

**sp̄m sc̄m quoz remiseritis pctā remittetur
eis.** Thyrde Whan after crystes ascencion the holy ghost
appered to the apostles gadred all togyder in the lykenes
of fyre as is the wed in the gospels of Luke. **Apparue-
rūt illis dispdite lingue tanq̄ ignis sedit q̄
supra singulos eoz sup̄ sc̄tūs.** Whiche thre dy-
uers apperynges sygnifye thre dyuers gyftes of the holy
ghost gyuen to thre dyuers states or k̄ydes of people that
is to save fyrste to them whiche be enfantes at theyr bap-
tylme. Seconde to penytentes. And thyrde to them that
be perfyte. fyrst at our baptylme we be dyrected & set in
a new lyfe the lyfe of innocencye whiche is sygnifyed by
the doue apperynge ouer cryste at his baptylme. Saynt
Doule exhorteth all suche sayenge. **Novitate vite
ambulent.** That they walke in a new lyf & cryst sayth
Ut sūt simplice sicut columbe. Meekely in ma-
ner as doves. The pphete remembrynge this operacyon
of the holy ghost sayth. **Et spiritū rectū innoua i
viscerib⁹ meis.** Blessyd lord graūt me ȳ holy ghost
to set me in a new lyf the lyf of innocency. The other ope-
racyon is accordyng for them ȳ be penitent whiche as we
sayd was gyuen to ȳ apostles vnder ȳ lykenes of a bier
we se by experyence a mānes brythyng Whā it toucheth
ony thyng ȳ is colde as yron or glasse anone it is resolved
in to wete droppes of water whiche thyng may be ofte
tymes perceyued in a penitent syner. Synnes make ȳ hete
of charyte to ware colde as our saupour sayth. **Ubi ha-
būdabit iniquitas refrigescet charitas.** Where
synne is haboudaūt charite wareth colde Whan ȳ synner
is prycked in his cōscience by the holy ghost remebrynge

that by omynacyon of his synnes / anone yf he be very peny-
tent teres shall trekel do wne from his eye / Whiche is a
grete token the holy ghost is present With that synner.
As scripture sayth. **H**abit spūs eius et fluent
aque. On this wyse cryste our sauour looked vpon Pe-
ter after he had denyed hym With a gracious countenaunce
or brette of his holy spyryte / & forth With he fell on a we-
pyng. As in the gospell of Iohn. **C**ōuersus dñs re-
spexit petruz & egressus foras flevit amare.
Our sauour turned backe & looked vpon Peter / & in cōty-
nent Peter went out & wepte bytterly. Synne defyleth
the soule & turneth the face of god a way from it. But this
gyfte of the holy ghost penaunce w̄ wepyng teres was-
sheth the soule maketh it holy & causeth almyghty god to
loke agayne vpon it w̄ his merciful countenaunce. Therefore
our pphete sayth. **N**e prouicias me a facie tua &
sp̄m sc̄m tuū ne auferas a me. Blessyd lord cast
me not out of thy syght / take not thy holy spyryte from me /
gyue me grace to knowe my synnes / to confesse them & to
do penaunce With wepyng teres / techyng all synners be
sly to praye almyghty god / yf at any season by our owne
neglygence we offende his goodnes / not w̄ stondyng he
houshe saue not to cast vs a way frō his syght but agayne
loke on vs / gyue vs grace to wepe for our offences wher
by our soules may be made holy. And yf it shal please him
thus to loke on vs / our synnes shall be vtterly done a way
& by our wepyng the punysshment for y same. O moost
meke Ihu What caused y to loke so mercifully vpon Peter
he was baptysed before / had the spyryte of cōtynuaunce in
vertue / y gauest hym example al waye to lyue right wyse-
ly he al way behelde thyn holy conuersacyon / herde thyn

holy prechynge / sa We thy grete myracles / he was pre-
sente at thy transfiguracion herde the voyce of the fader
sayenge thou arte my sone. And for all this he denyed the
Where as before thou gaue hym warnynge she wed he
sholde so do. O blessyd lord Where myght haue ben she-
wed more unkyndnes. Good Ihesu We beseeche the loke
vpon vs wretched synners in lyke maner Whiche neuer
yet denyed the neyther had so grete knowlege and helpe
to lyue Well as he had. If the synne of Peter moued the
to mercy and forgyuenes / blessyd lord We be synners al-
so / thou arte now as meke & mercyfull as euer thou were
before and We be turned to the askynge forgyuenes / syth
thou vnderstoddest loke so mercyfully and forgaue Peter
We beseeche the denye not to forgyue vs Whiche aske for-
gyuenes incessantly. **Ne pricias nos a facie tua
et spiritum sanctum tuum ne auferas a nobis.**

Blessyd lord put vs not out of thy syght take not thy holy
spyrte away from vs / graunte that We may wepe for
for our synnes. ¶ The thyrde operacion of the holy ghost
is moche more stronger than any of the other Wherby they
Whiche be perfyte be made stedfaste in all vertue With-
out any wauerynge / it was gyuen to the apostles of cryst
in the lykenes of fyre. And or euer this gyfte of the holy
ghost was gyuen vnto them they were not stedfaste in
the fayth / they were ferefull & wauerynge in theyr myn-
des / Whiche was well perceyued by Peter that offered
hymselfe to dye for his maysters sake / not withstondynge
anone after denyed hym vnto a woman / but as soone as
they were indued With this gyfte of the holy ghost all
worldly vanities were betterly despyed amonge them
they feared no man. **Gaudentes iuant a spectu
consilii quonia digni habitusunt pro nomine**

iesu contumeliam pati. for they were Joyfull co-
mynge from theyr Jugementes bycause they shold suffice
shame & deth for the name of Ihesu. Our prophete ther-
fore in this place nameth the holy ghoost the thyrde tyme
sayenge. **Et spiritu principali confirma me.**

Loorde make me stedfastte in fayth & charyte by the grace
of the holy ghoost that neuer after I fall agayne to synne.
But We haue lefte out the fyrst parte of this verse. So it
is. After our sauour Ihesu cryste Whiche our prophete
calleth ofte tymes salutare ascended in to heuen and accor-
dyng as he promysed shold sende do wne the holy ghoost
as We sayd in the synplytude of syre they were very sad
and sorry for theyr maysters departynge Ihesu but anone
as they had receyued that meruaylous comforte of the ho-
ly ghoost grete gladnes came in to them vnable to be tolde
soo that all the people stondynge bethought them to be
drunken of swete wyne. Therfore our prophete calleth
that comforte sente do wne from our loorde Ihesu cryste.

Leticiam salutaris. A gladnes of our sauoure.
For Whan a messenger byngeth a gladful message from
ony body / it may be called a comforte bothe of hym that
sendeth the message and of hym that byngeth it. Soo
this gladnes sente from y fader of heuen by his sone Ihe-
su cryste is called a gladnes or comforte of theym bothe.
Therfore Dauid saythe vnto almyghty god the fader.

**Redde michi leticiam salutaris tui et spū
principali cōfirma me.** Loorde gyue agayne to me
the gladnes of thy sone Ihesu cryste our sauour Whiche
I lost by my synfull lyfe / and strengthe me With the ho-
ly ghoost that I neuer fall agayne to synne. ¶ Hitherto
We haue spoken of the petycyon wherein is asked the ho-
ly ghoost by thre dyuers names / fyrst our prophete calleth

hym (spiritu rectu) after that (spiritu sanctu) and thynke
(spiritu principale) the cause why we haue declared af-
ter our mynde and by cause no man may receyue the holy
ghost but With a cleane herte no man can be cleane in herte
but yf his synnes be vtterly done aWaye. Synnes can
not be cleane done aWaye yf almyghty god tourne not a-
Waye his face fro them / therfore our prophete asked me-
kely these .iii. as .iii. meanes wherby he myght obtayne
his synable entent whiche is the gyfte of the holy ghost
for his confirmacyon and perseuerance in good lyfe. ✽

In this seconde parte oure prophete sheweth the
cause why he desired the holy ghost for his petry-
cyon whiche was to thentent he myght profyte his ney-
ghbour. ¶ It is very good and acceptable to god when
one persone seynge an other erre a do euill wyll mekely
with good & swete wordes gyue hym warnynge to leue
his wyckednes & brynge hym agayne into y right way
wherby he may come to god. Saynt James sayth he y
soo dooth deserueth a grete rewarde whiche is the pro-
myse of saluacyon & doyng aWaye of his owne synnes.
These be his wordes. **Q**ui conueriti fecerit pec-
catorē ab errore vie sue: saluabit animam eius
a morte et operit multitudinē peccatorū. Who so
euer causeth a synner to leue his synfull lyf shall both saue
his owne soule from dampnacyon & his synne to be done
aWaye whiche wordes are not onely to be vnderstonde
by them y haue auctoryte to rebuke synne but also of all cry-
sten people for euery ynone in maner hath charge of other
thus when one seeth an other do euill he ought to gyue
hym warnynge charitably of his so doyng & pauenture

in suche maner We sholde do more good & Wynnne more
soules to god than by open rebukinge / & truly our doyng
is but final yf We may not after þ knowlege of our owne
errours done before gyue other warnyng to amende
theyr lyfe Whan they do amysse / not withstondyng an
ordre must be kepte in this mater / it is not lawfull for eue
ry man to teche at his pleasure / for he that shall gyue in
struccyon to other must fyrst knowe bothe the Waye of
well doyng and euyl / elles he shall soone brynge his bro
der out of þ ryght Way. Our sayour sayth. **S**i cecus
reco ducatū prestet ambo in foueam cadunt
If one blynde lede an other bothe fall in to the dyche. To
take the offyce of a doctour or techer of goddes lawes is
no small charge / it is a grete Jeopardy / Wherin I myselfe
remembryng the same am ofte aferde / for many tymes I
thynke on saynt Doules sayenge. **U**e michi si non
euangelizauero. If I teche not the lawes of god vnto
the people I shall be dampned. I fere me yf We hyde
that gyfte of god yf We gyue not a good counte of that ta
lent lest it shall be sayd to vs at the dreadefull daye of Ju
gement as it is Wryten in the gospell. **Q**uare nō de
disti pecuniā meā ad mēlā. Why gaue thou not
to me a true and Iuste counte of my money / that is to saye
of the lernyng Whiche I gaue vnto the Wher With thou
sholde haue taught the people my lawes. Also yf We te
che & by it profyte the herers yet is grete peryll lest Whan
ony prayse is gyuen to vs for our lernyng We be not stre
ken With pryde or bayne glorie Whan We knowe our
selfe praysed. The myserable corrupcyon of our nature is
so caduke that Whan We doo any thyng neuer soo lytell
prayse Worthy it is meruayle yf We offende not in bayne

gloze. But of a trouth yf a due ordre be had in our te-
chyng of other as we sayd before every man accordyng
to his lernynge and habyltye/that is to saye/yf fyrste we
study for the amendement of our owne lyfe / purge our
owne soules/be aboute as moche as we may to lerne the
Wysdome of our lord/and by our besy prayer aske of god
the clennes of our hertes/With the grace of the holy ghost
Wherby we may orde our owne steppes in the Waye of
god / not for the bayne prayse of the Worlde but onely to
brynge them Whiche erre in to the ryght Waye/that they
may by our lyuynge & doctryne be tourned to that blessyd
lord/Whiche doyng shall be to the honour of god and
profyte to our neyghbour / to this purpose it foloweth.

Docebo iniquos vias tuas et impii ad te
conuertentur. As he myghte saye. Blessyd lord yf
thou loke not vpon my synnes but do a way my Wycked
nes/create in me a newe herte & endue me With the gyfte
of y holy ghost. I shall teche them that erre/brynge them
in to thy Wayes and they shall be turned to worshyp the.
Truly the prophete after his grete offence kepte this sayd
ordre. Saynt Poule also after his grete persecucion of
cristes chirche made clene & inspyred With the holy ghost
taught openly to all people the ryght Waye to come vnto
heuen/made open to all Wycked creatures the Wayes of
almighty god. Criste our sauoure gyueth vs all War-
nyng so to do saynge. **S**i peccauerit in te frater
tuus corripe eu. If thy neyghbour or broder offen-
de the correcte hym charitably. Therefore let euerychone
of vs aske of almighty god a clene herte & the holy ghost
to thentent we may teche Wycked people the Wayes of
saluacyon/that they may the sooner tourne to hym by our
doctryne. But Why make we no mencyon of the other

two gyftes or receyvinges of the holy ghoſt truly left we
ſholde breke the due orde of them reſpected. For the pro-
phete asketh thre dyuers gyftes of the holy ghoſt and re-
herſeth the cauſes why one after another. We haue ſpo-
ken of the fyrſt named ſpiritus rectus whiche as we ſayd
is given to every perſone in the tyme of theyr baptyſme.
Now ſhall we ſee we of the other two & bothe by them-
ſelfe. ¶ The ſeconde gyfte of the holy ghoſt called the ſpy-
rite of penaunce whiche maketh holy all true penitentes
was ſet in the ſeconde place / the reaſon why ſolo we ſh
now in this ſeconde parte. The abhomyable corrup-
cyon of synne in many places of ſcripture is compared to
corrupte blode. It is ſayd vnto all ſynners. **M**anus
veſtre plene ſunt ſanguine. your handes be re-
plete with corrupte blode / to ſaye your werkes be ſynfull
peraventure the moost corrupcyon of blode is cauſed by
carnall concupſcence. Therfore ſaynt Doule ſayth. **C**a-
ro & ſanguis regni dei nō poſſidebūt. fleſhe
and blode ſhall not haue the kyngdome of heuen in poſ-
ſellon / as moche to ſaye / they that be corrupte by bodyly
or fleſshely deſyre ſhall neuer come to heuen without a-
mendement. ¶ Lyke as a langage ſpoken hath his be-
gynnyng of the tonge and is comynly called the tonge
as we ſaye our moders tonge. And comynly it is ſayd he
ſpeketh in many tonges whiche can ſpeke many langa-
ges. So lyke wyſe synne whiche is cheſely cauſed of blo-
de is called blode / & many ſynnes many bloddes. For this
cauſe in tholde la we blode of beſtes was ſhedde for clen-
ſynge of ſynnes wherby almyghty god myght be the ra-
ther peaced ayenſt þe fylthynes of synne / ſaynt Doule ſayth
Oia in ſanguine mudabant & ſine ſanguine
nō fit remiſſio. All ſynnes were made clene by effu-

syon of blode / & without it Was no remissyō / but doubtles
thessufyon of that blode of the oWne strength and vertue
myght neuer purge syne / the bloddy corrupcyon coude not
be expulsed frō our soules by it / accor dyng as saynt poule
sayth. **I**mpossibile est sāguine hircor & tau-
ror auferri pctā. It is impossyble synnes to be done
aWay by thessufyon of gotes blode or bulles / not wstōn-
dyng p shedyng of blode figured thessufyon of p moost
precyous blode of cryste Jhesu vpon a crosse plenteuously
for all synners / wherby satysfaccōn Was made to god the
fader for p synnes of all people / Whiche receyue p vertue
of this precyous blode by p sacramentes of crystes churche
& by it made ryght Wyle / percase a synful Wretche cometh
to a preeft she Weth all his synes / shedeth out frō his brest
corrupt blode of syne in maner as p throte of a beest Were
cut or a fylthy Woude lauced w a lauce / after Warde p sa-
crament of penaūce is mynistred to hym by his ghostly fa-
der wherwith by p vertue of crystes precyous blode he is
made clene frō synne / & than verily Justyfyed / he came to
his ghostly fader as a synful persone / but by the vertue of
this sacrament of penaūce he goth aWay frō hym ryght
Wyle / not by his oWne ryght Wylnes / but by the ryght-
Wylnes of cryst Jhū / Whiche ryght Wylly redeemed vs w
his precyous blode as saynt John sayth in thapocalypse / &
saynt Poule she Weth. **F**actus est nobis iusticia.

Therefore we syners haue grete cause to magnify & preys
the ryght Wylnes of Jhesu cryst / wherby he maketh vs of
vnrigh Wyle to be right Wyle & by p vertue of his pious
blode delyuered frō thaboinynacōn of syne / for p Whiche
cause p pphete asked before p spirite of penaūce p p bloddy
spottes of syne myght be done aWay by it to thentent he
myt she We euerlastyngly p ryght Wylnes of god saynge

Libera me de sanguinib⁹ de⁹ deus salutis
mee et exultabit lingua mea iusticiā tuam.

Blessyd lord de delyuer me fro the corrupcyon of synne and
my tonge shall Joye eternally thy ryght wysnes. ¶ The
thyrde spirite or gyfte of the holy ghoſt that he asked was
the spyryte of confirmacyon or makynge stedfaste in ver
tue/Whiche was gyuen to the apostles at the daye of pen
thecoste in the lykenes of fyer tonges. After the recey
uynge of it they were so constaut and stedfaste in the loue
of god that excepte hym they fered no man/they testefyed
ouer all the name of Ihesu without drede/they kepte to
gyder the bñstedfaste people by theyr holy wordes she
Wynge ouer all the name of cryste Ihesu to the laude and
praysle of almyghty god. A meruaylous thyng that they
beyng so rude neyther taught by Plato nor arystotle or
ony other phylosopher but gete theyr luyng by fyllhyn
ge sholde so meruaylously dispute and she we the magny
fyence of cryste before so wyle/so grete and prudent men
of this worlde / in so moche they playnly conuynced and
entreated them at theyr pleasure/but blessyd lord thy
Wysdome gaue them that grace / thou gauest them fyer
tonges/thou opened theyr lyppes whiche of thy goodnes
made enfauntes to speke in laude of thy magnyfyence.
Thy prophete Iſaye at suche tyme as he durste not take
vpon hym to speke thy holy wordes/sayd. **A**ir pollu
tus labiis ego sum et in medio populi pollu
ta labia habentis ego habito. Blessyd lord my
lyppes be polluted and I am abydyng amonges the peo
ple whiche in lyke maner be vnclene. One of thyn aun
gelles came vnto him touched his mouth/made clene his
lyppes/and forth with he was made very bolde and she

Wed hymselfe redy to doo thy cōmaundement in expref-
fyng vnto the people thy lawe of trouthe Lyke Wyse our
prophete prayeth that his lyppes may be made clene and
hymselfe stedfaſte and conſtaunte in vertue by the grace
of the holy ghoſt to the intent he myght worthely ſhe we
thy laudes he ſayth. **O**ne labia mea aperies et
os meū annuntiabit laudem tuā. Good lord
open my lyppes make them clene & my mouth ſhal ſhe we
ouer all thy prayſe or laude. Let vs ſolo we this prophete
Dauid beſechynge almyghty god that fyrſt he make vs
able and worthy to receyue the holy ghoſt graunt vs his
grace to lyue ryghtfully / alſo to admonyſhe accordynge
as we be called in degre our neyghbours vnto penaunce
wherby our ſelfe may be made holy and deliuered clene
from ſynne to prayſe and exalte the ryght wyſnes of god /
and laſte that we may haue the thyrde gyfte of the holy
ghoſt whiche is to be made ſtedfaſte and conſtaūte With
clene lyppes to ſhe we ouer all þ laudes of almyghty god.
In this thyrde parte our prophete ſhe weth / no thinge
ſo acceptable to god whiche he may gyue to him in recom-
pence of his ſynnes as is this that he hath ſpoken of now
before. The maner of Ieſus was in þ olde lawe whan
ony of them had broken the cōmaūdement of god for ma-
kyng amēdes to halo we a certayne parte of a beaſt or
elles the hole / after as the gretenes of the ſynne requyred
Moſes taught the vnlearned people by ſuche bodyly ſa-
crefyces / whiche was to them as a ſhadowe or fygure of
the true ſacreſyce to come that was fyrſte ſygnified by
them. The ſleyng of thoſe brypte beaſtes after Moſes
entent ſygnified the deth of our ſauour cryſte Iheſu / and
euer he beſyed hymſelfe to cauſe the people byleue it by
thoſe tokens. For as the vnreaſonable beaſt was ſlayne

for cleansing of synnes / & the blode of it shedde vpon the
a water so cryste Ihesu the lambe vndefyled / moost inno-
cent beest was put to deth vpon a crosse and all his blode
shedde for the remysyon of synners. The people of Isra-
hell synned and were worthy to dye for it / those buyte
beestes dyd none euill & yet were put to deth for thamen-
dement of theyr synnes. Lyke wyse our sauour cryste al-
though he was moost innocent / moost pure / neuer offen-
ded in any condycyon / not withstandinge he suffred deth
moost pacyently for our offences. The sleynge of beestes
whiche was bled in tholde lawe for theyr sacrifice dyde
not please god very well of themselfe / as he sheweth in an
other place in maner reprovynge the saynge. **Quid
māducabo carnes tauroꝝ aut sanguinē hic
coꝝ potabo.** Shall I ete þe fleshe of bulles or drinke þe
blode of goates / as who sayth it is not my pleasure so to do
¶ If almyghty god myght be peased or caused to shewe
mercy by none other remedy but by thoblacyon of buyte
beestes / poore men were than in myserable condycyon
wāted power to make suche oblacyon / yf they might not
be other wyse forgyuen but so dye in theyr synne / but al-
myghty god hath ordeyned more euen lawes whiche be
comen both to poore & ryche / he desyreth none other sacri-
fyce but suche as þe poore may do as soone as þe ryche & per-
auenture more soone / for almyghty god taketh more helpe
to þe good entent of þe mynde than to þe gretnes or valure
of þe gyfte / whiche thyng is shewen in þe gospell of Marke
where is expessed þe whan Ihu perceyued & beheld
the ryche folkes offere many grette gyftes in to þe tresoure
hous amōge all he espyed a poore wido we whiche gaue
onely .ii. mynutes & sayd þe poore woman offred moost of
all not regardynge þe gretnes of þe gyfte / but onely as we

sayd the good mynde. **W**herby we may
wel perceyue þe synne. **S**acrifice to god depēdeth
not by þe maner of þe sacrifice by þe good maner & entent
of þe doer alþo þe is not well pleased wth suche maner sa-
crifice of tholde la. **W**e all though it were done by a. **M.**
bestes/therfore our pphete sayth. **Q**uā si voluisses
sacrificiū dedisse vtiq; holocaustis nō delec-
taberis. Sacrificiū was called a part of þe best offred
and holocaustū þe hole oblacyon of it/syth þe hole was not
delectable to god in sacrifice þe parte was moche lesse ac-
ceptable. Our prophete here remembzeth an other maner
sacrifice whiche is moost acceptable to god/ & it is named
þe very penaunce of mānes soule. A questyon may be asked/
What offence cōmytted the vnrasonable beest þe his blode
sholde be shedde What offended þe bull / gote oz lambe to
suffre deth / truly no thyng/therfore no Iuste cause oz rea-
son can be shewed Why they sholde dye. But the synfull
creature whiche so greuously hath displeased god his ma-
ler solo wyng his owne sensuall & vnlawfull voluptye
agēst the Wyl of our lord of very ryght ought to suffre as
moche dyspleasure & payne as he had pleasure before in þe
sensuall and vnryght wyse appetyte of his body. Than
shall he make a due and Iuste recompence for his synnes
That penytent spyrte is the sacrifice wherby almygh-
ty god is chesely peased and moued to shewe mercy. It
soloweth. **S**acrificium deo spiritus cōtribu-
tū. The sorowfull and penytent soule is chesē sacre-
fice to god for purgynge of synnes. Our sauour cryste
Ihesu sheweth in the gossell of Luke. **T**wo men en-
tered in to the temple to praye / one of them a pharyse the
other a publicane. Amonge þe Iewes pharysees shewed
outwarde in theyr lypynge a more holy lyl & cōuersacion

then other dyde they exercised holy Werkes in the syght
of people the publicanes contrary Wyse gaue hede occu-
pyed themselves in worldly and couetouse besynes with
all maner vyces. As they were prayenge in the temple
first the pharyse lauded god of his holy couersacyon/pray-
sed hymselfe / remembryng his merytes in maner to the
dysprayse of all other thought none able to be compared
to hym / sayd. I am ferre vnylike to other in my lyuynge
that comytte thefte and adulterye as doth this publicane
I lyue chaste. I faste & Wyse in the weke and abstepne
from all other vyces. I gyue tythes of all my goodes.
Thus proude the pharyse boasted and praysed hymselfe
in his vertue. The publicane contrary Wyse callynge to
mynde the multytude of his synnes and mekely remem-
bryng the holynes of the temple that he was in both for
fere and reuerence stode as ferre shamed in hymselfe for the
fylthynes of his synnes durste not lyfte vp his eye to he-
uen but with a grete inward sorowe knocked vpon his
breste knowleged hymselfe a greuouse synner humbly
askynge the mercy of god and sayd. **D**eus ppius
esto michi peccatori. Blessyd lord be mercyfull to
me a synner / the penaunce and contricyon of his herte
was so grete wherby he gaue soo acceptable sacrefyce to
almighty god that by it he was clene forgyuen and the
pharyse reiecte. Take hede how acceptable sacrefyce to
almighty god is a sorowfull and contryte herte for synne
Was not Achab somtyme kynge of Israhell recōsyled
and forgyuen by suche maner sacrefyce after his grete &
innumerable offences. It is Wryten that he lyued moost
wyckedly bryngynge the cōmaūdement of god more than
all kynges of Israhell before hym / he dyde sacrefyce vnto
the false god Baall and fauoured the p̄estres of his lawe

chased aWaye & despyled the prophetes of god / not with-
standynge our mercyfull lord of his goodnes whiche
style hym by the wyng many wonders & straunge doo-
ys fyrst caused that no reyne fell on the erth by the space of
thre yerres & thre monethes / to the intent Achab the kynge
sholde knowe almyghty god was dyscontent with hym
Also an other tyme in the syght of all the people he gaue
so grete vertue to his prophete Helye / that at his desyre
callynge fyre came downe from heuen whiche consumed
and vtterly toke aWaye theyr present sacrifice. Further-
more after the longe contynuaunce without reyne / whan
Achab mystrusted by the petycon of the sayd prophete
Helye Water came downe fro heuen plenteuously. What
creature wolde not amende hymselfe by these wonder-
full tokens / but Achab was neuer the better / contynued
styll in his malyce / not withstandynge our lord god of
his gentylnes proued him agayne by other meanes / whan
Benadab kynge of assyrye came to subdue Achab with
a grete hoost of people / almyghty god wolde not suffre
hym to be betrayed of his aduerlarie / but promysed he
sholde haue the victory. An other tyme yere after whan
the same Benadab had recouered his strength came up-
on hym agayne in batayle wherof almyghty god gaue
hym monycon by his prophete and promysed he sholde
haue the victory. Furthermore whan he wolde amende
hymselfe but rather was worse and worse in so mo-
che he caused the ryght wyse man Naboth to be slayne &
by gyle gate his byneyarde. Than almyghty god thrette
hym payenge. **S**e demessuz omne posteritate
ipsius et interfecturū de achab in ingentem
ad parietē. He sholde put downe all his posterite and
flee all that came of hym not leue scante a dogge. Achab

herynge this was anone compuncte and sorowd his
mylde lynynge / he cutte and rente his clothes / Wente in
herte netre his body / fasted / laye nyghtly in sacke cloth / &
helde do wne his heed. Our blessyd lord seyng his grete
penaunce & mekenes was moued With pyte sayd vnto his
prophete Helye. **N**ōne vidisti hūiliatū achab
corā me: & qz hūiliatus est mei causa: non
inducā malū in diebus eius. Seest thou not the
mekenes of Achab / perceyuest thou not how he hath me-
ked hymselfe before me / and bycause of his so doyng for
my cause. **I** Wyll not shewe vengeaunce in his dayes.
O mercyfull lorde Why dyde thou so / Why dyde thou re-
frayne from Ire / Why shewdest thou not vengeaunce vpon
that moost vngentyll creature: truly for in hym was a
sorowfull and contryte soule Whiche is the chiefe sacrifice
Wherby thou arte caused to shewe mercy. **S**acrificiū
deo spiritus cōtribulatus / cor contritum et
humiliatum deus non despiciēs. The sorow-
full and penitent soule is chiefe sacrifice to god / and bles-
syd lorde thou shalte not despyse a contryte herte / Who so
euer ordereth hymselfe on this maner that by his in war-
de sorowd may haue a contryte herte / he is able and mete
vnto the hygh byldynge in the heuently cyte Whose wal-
les be not yet synylshed. A grete nombze of stones is wan-
tyng Wherwith they sholde be perfourmed and accom-
plyshed / for the ruine of aungelles Whiche fell do wne
from that cyte must be repayred and rene wed by takyn-
ge vp of men and women lyke as by quicke stones. As
we se in maner Whan stones be assumpte for the reed-
fyng of cytees or toures With other. But it is accordyn

ge that in to suche a noble buyldynge no stone be taken
bp/ but yf that it be pze payred as it sholde be and made
mete before. For in that heuenly palays may no stone be
pullyshed shapen or made square. It must be made fytt
and perfyte here in erth before lest at the lyftrynge bp the
der it be not able there to abyde and so caste do wne into
the depe dungeon of helle. The heuenly artyfycer bseth
many and dyuers maners in shapyng or squaryng of
stones mete for those Walles. Derauenture some be her
de and them he muste entreate hardely. ¶ We shew
before of Achab / now shall ye here of Manasses whi
che was a kynge of Istrahele / folowed moche Achab in
his lyuynge. This Manasses ordeyned and set an ydoll
within the holy place of the temple / he sette vp a waters
of Baall / vsed Wytches / charmes / and dyuers other dy
uynacyons / wher with almyghty god was very moche
dyspleased / and gaue hym warnynge by his prophetes
for to amende hymselfe. But he of pryde and obstynacye
set but a lytell by theyr thretenynges / after the maner of
a Wycked persone whan he is ouerthrowen in synne he
despyled them. Almyghty god seynge Manasses wolde
not be made meete / neyther wolde not be entreated by
fayre and easy meanes (as his desyre was) vsed a more
sharpe waye to hym. Caused the babylones with grete
power for to make batayle and haue the vyctorye / that
done they ledde hym faste bounde in chaynes of yren in
to babylone / and there was sette in pylon / and at the last
remembred his unkyndenes done ayenst almyghty god
wherfore he wepte and sorowed sore mekely askynge
forgyuenesse. Our mercyfull lord of his grete goodnes
anone herde graciously his petycyon. Thus at the laste
albe it / it was very herde to bynge hym to passe / he was
nn.ii.

made a meke hych stone vnto the heuenly buyldynge by
bery contrycyon. Mary magdaleyn Was moche more ea-
sely brought to frame than he/ Whiche by noo thyetynge
or sharpe punysshementes but onely for very loue of our
sauiour Cryste Was drawen vnto contrycyon. ¶ Thus
as we haue reherfed almyghty god the hyghe artysfyer
bleth many dyuers meanes to shape & square his stones
here in the erth/ in his chyrche mylytaunt/ he of his good-
nes wolde euery man and woman sholde be quicke sto-
nes made redy for that heuenly buyldynge/ his Wyll is
euery creature to be saued as saynt poule sayth. Therefore
our prophete Dauid Whiche Was so haboudauntly hote
With the fyre of charyte/ for fyre is nedefull to sacrefyce/
desyred not onely this acceptable sacrefyce of a contryte
soule for hymselfe/ but also for y helth of all other/ he sought
not onely his owne profyte/ but also the profyte of his ney-
ghbour & honour of god/ Wherfore he sayd **B**enigne
fac dñe in bona voluntate tua syon: vt edifi-
centur muri iherusalem.

¶ Hitherto What soeuer the prophete hath done Was
for one of these causes/ eyther it longed to his owne soule
helth/ to the profyte of his neyghbour/ or to the laude of
god. fyrst for his neyghbour in his prayer he desyred spi-
ritū rectū/ for hymselfe / spiritū sanctū/ & for the honour of
god/ spiritū principalē. Also his desyre Was to be endued
With the holy ghoost bycause he myght teche other that
erre the ryght Waye to heuen/ Whiche cōcerneth his ney-
ghbour/ for hymselfe he asked to be clene delpuered from
the corrupte blodes of synne/ and laste for almyghty god
his petycyon Was euer to laude and prayse hym. fether
more he studyed besyly to gyue vnto almyghty god the sa

crefpyce of a sozo w full spyrte and contryte herte for hym
selfe/he desyred the same to be perfourmed in other for to
fynisse the walles of heuenly Iherusalem/that is for his
neyghbour. And now last he sheweth all that to be done
in the laude and prayse of almyghty god / spekyng vnto
hym thus. **T**unc acceptabis sacrificiū iusticie
oblaciones et holocausta tunc imponēt sup
altare tuū vitulos. Lyke as he myght saye/Whan
that heuenly cyte of the chyrche tryumphant is buylded
and perfytely fynished/than blessyd lorde shall be all hole
laude and prayse to the of all thy cytezens. ¶ What soo
euer sacrefyce was done in the olde lawe sygnified the
maner of sacrefyce in the newe lawe of grace. The sacre
fyce done in this newe lawe betokened the very trowth
in the eternall lawe of very Joye and glory. Amonge the
Iewes in tholde lawe were certayne oblacyons and sa-
crefyces whiche be now vtterly fordone they be no more
pleasyng to almyghty god. There be also in this newe
lawe certayne sacrefyses and oblacyons as we haue shew-
wed but they shall not euer endure. For in heuen may be
no soule troubled neyther contrycyon of herte. As saynt
Johñ sayth in the appocalypse. ¶ Also we can not be so
clene and pure in this lyf to make oblacyon as we sholde
be. All our lyf here we be sprenckled with the dust of synne
for all be synners/yf we saye contraye no trowth is in vs
But at our comyng and translacyn in to heuenly Jhe-
rusalem we shall be made so constaunte and stedfaste by
grace that neuer after we shall synne deedly nor venially
¶ Therefore our prophete sayth. **T**unc acceptabis sa-
crificiū iusticie oblaciones & holocausta tunc
imponent super altare tuū vitulos. Blessyd

lord be than thou shalte accepte our sacrefyce of ryght wyf-
 nes/at that tyme our oblacions & sacrefytes shall be plea-
 saunt vnto the/for Why they shall be cleane and pure With-
 out spotte of synne. Than shall all thy Welbeloued peo-
 ple make acceptable sacrefyce not of flesshely or golden
 calues as Was in the olde laWe/but of euerlastyng pray-
 synges and laudes/as the prophete Osee remembreth/
 We shall Without ende gyue thankynges immortall vn-
 to the in eternall glorie/ Where vnto thou bynge vs by
 the merytes of thy sone Ihesu cryste that suffred passyon
 for all synners vpon a crosse. Amen.



E Or as moche as this psalme is longer then we may
 at this season conueniently asloyle or expowne.
 Therfore we shall this daye declare to you one parte of
 it & reserue the other vnto sondaye nexte comynge. This
 parte that we shall expowne this daye is deuptyd in to
 thre. fyrste the prophete maketh his petycyon and desy-
 reth mekely to be herde of almyghty god. Seconde he
 sheweth openly his owne wretchednes. And laste he re-
 membreth hymselfe what he may doo and how moche
 to obteyne mercy & grace/ Whiche thre membes I now
 as in the persone of vs all shall treate and speke of. And ye
 shall dyligently gyue audyence & bere it in mynde.



Mercyfull father of heuen / thyng onely be
gotten sone Ihesu cryste our blessyd lorde
Whiche thou sentt do Wne from heuen in
to this Worlde / to the intent he shold teche
and instructe Wretched synners the way
of trouth. Amonges all he taught vs that
prayer is fyrst necessarye to euery creature / and promysed
yf we instauntly aske any thyng lawfull and necessarye
for vs it sholde be graunted by our prayer. These be his
wordes. **P**etite et accipietis / querite et inue
nietis / pulsate et apparietur vobis. Aske and
ye shall haue / seke and ye shall fynde / knocke and the gate
shall be opened to you. O my lorde this thyng onely sone
promysed / also we doubt not / we knowe ryght well
his promys is true / Why? for he is bothe true and also it
selfe trouth. Besyde this he is so entpyerly beloued of the
for thou sayd of hym. **Hic est filius meus dilec
tus in quo michi bene complacui.** This is my
welbeloued sone in whome I haue moche pleasure / thou
gaue in commaundement whyche foloweth sayenge.
Ipsium audite. Gyue hede vnto his doctryne / gy
ue audyence vnto hym. O my lorde god my maker / be
cause that he made vs this good and true promys I ha
ue very ferme confydence and truste boldly for to aske
thyng infynyte mercy. For syth that he is thyng onely sone
moost derely beloued and sente do Wne of thy charyte in
to this Worlde for to teche that sholde be moost profyta
ble for vs to doo / also he knewe well what thyng was
necessarye & conuenient & what was not for vs. More
ouer it was impossyble for hym to begyle or say any thyng
ge but trouth. How and Why shall I see / for what cause

shall I not truste that thy goodnes shall hete me what so
euer I aske necessary for me in my prayer. For yf thy sone
myght haue ben begyled for lacke of wysdom/or had ben
euyl Wylled and wolde haue deceyued vs/than perauen
ture we myght haue some mystruste/but in hym was all
Wysdome and prouydence/he is the profoundyte of thyn
inenarrable wysdome/so that he knewe what was pro
fyttable for vs and what was acceptable to the. He was
alwaye Wyllynge and studpous to gyue vs instructiō &
lernynge / he dyed for our sakes/Whiche is the grettest to
ken of good Wyl that may be. **Maiores. n. chari**
tatem nemo habet q̄ vt aiā suā q̄s ponat
pro amicis suis. The grettest charyte & loue that may
be shewed is one frende Wyllyngly to suffre Deth for an
other / he is of his owne good Wyl was nayled vpon a
crosse/and so for our offences suffred that moost shamefull
Deth/Wherby we may knowe verily p̄ he was alwaye
benyuolent and Wyllynge to do for vs. Therefore With
out doubte syth that he taught vs on this wyse/we shall
be herde yf we praye vnto the. But perauenture our syn
nes and Wyckednes that we haue done shall withstand
& turne a waye thy mercyfull face from vs. O blessed lord
of a trouth we ofte haue offended & greuouly trespassed
ayens thy cōmaūdementes / but agayne it is trouth that
thy welbeloued sone taught not onely them whiche be
ryght wyse to praye/but also synners. For vnto whome
longeth these wordes **Dimitte nobis debita nra**
Good lord forgue our synnes but vnto synners. True
it is he taught bothe good & euyl to praye. Therefore thou
mayst take thy pleasure / it is at thy choise whether thy
goodnes Wyl punyssh & vtterly cast a waye synners for
theyr offences & trespasses/or elles here theyr prayers & pe

tycyon for the reuerence of thy sone/ Whiche promysed the
to be herde and obteyne theyr askynge. It is lytell force
to the/ it skylles the no thyng/ it is no poynt of thy charge
Whether We be saued or dampned / thou madest vs of
noughte / and mayst dele With vs as it pleaseth the/ but
not Withstondynge the promyse of thy sone is gretly to be
taken hede of / Why for it longeth bothe to thyn honour
and also to his/ and in no Wyse may be despyled or contra-
ryed Without grete cōfusiōn and rebuke vnto them that
loueth the. I therfore made bolde and stronge in hope to
obteyne my petycyon am comen vnto thy goodnes ma-
kyng my prayer to thentente thou Wylle effectually here
me/ sayenge. **D**omine exaudi orationem meā
Lorde here my prayer effectually. Thou mayst here my
prayer and petycyon by the wynges of thyne aungelles/ &
yf thy goodnes Wylle do soo moche for me/ I shall be con-
tent/ I shall be Well at ease/ not Withstondynge I desyre
and aske more of the. The lyuely voyce or the voyce spo-
ken by the mouth of the persone that is so greued or dyslea-
sed moueth moche more effectually the herer than it shold
be tolde by any other man. Thyn holy doctour saynt The-
come sayth thus. The effecte of the Worde spoken by a
mannes owne mouth hath a meruaylous preuy and hyd
effycacye or strength / soo meruaylous that I can not tell
What it sholde be called / Whiche he proued by the Wor-
des of Eschynes a certayne oratour that Was exyled and
caused to flee vnto the robes by his aduersarye called Do-
mesthenes an oratour also / & there redde an oracyon vnto
his scollers made by the sayd Domesthenes his aduersa-
rye / they also pray synge the same oracyon gretely by his re-
dinge / he toke bp a grete syghynge & sayd / What yf ye had
herde this my cruell enemye Domesthenes spoken these

wordes hymselfe/as who sayth/a mannes entent or myn
de spoken by his owne mouth moueth more the hert than
it were the word spoken by any other. An other example
At any season whan it is the word to vs of the beggetts or
pooze folkes that be payned and greued with hungrer &
colde lyenge in the stretes of cytees or good to wnes full
of sores/we here it whan it is tolde & som what be mo-
ued inwardly with pyte and mercy/but yf we wyl gyue
hede and here our owne selfe the waylynges/cryenges/&
lamentable noyses þ they make/we shold be moche more
stirred to shewe our pyte & mercy on them/for no man elles
can shewe the grete of the seke or sore persone so well and
with soo effectuell maner as he hymselfe. Than syth the
myserable cryenge & waylinge of those that suffre bodely
paynes & wretchednes may so moche moue the hertes of
mortall creatures. I doubt not good lord but thou whi-
che art all mercyfull must nedes be enclined to execute thy
mercy yf my pytefull crye & petycyon may come vnto thy
eeres vnto thy presence. Therefore I Joyne this to my pe-
tycyon. **E**t clamoꝛ meus ad te veniat. Good
lord here my prayer & petycyon & graunt that the inward
entent of my prayer may come to thy mercyfull presence.
But besyde this yf thou wylte vouchesaue to do so moche
as loke to me warde with þy eyen of thy grace & mercy than
shall I trust more & more to obteyne myn askynge. For yf
thou bothe wyl vnderstode & knowe my wretchednes &
mekely take vp my myserable callynge & cryenge to the &
also beholde þy pytefull state þy I stode in wth thy grace & mer-
cy/ I fere no thinge but I knowe well þy shalte shewe thy
mercyfull dede vpon me/who can be so harde herted whā
he seeth a pooze creature & hereth his pytefull & lamentable
weppynge & waylynge & also beholdeth þy corrupte matet

ren do Wne fro his sores/to passe by & Wyl not she we mer
cy vpon þ sore & seke creature. Our lord Jhu cryst thy sone
she wed þ a certayne man came do Wne fro Jherusalē in
to Jerico & fell amonges theues Whiche bothe robbed &
wounded hym w many sore woundes/& so leste hym halfe
quycke halfe deed/a certayne samaritane cominge besyde
moued to she we pyte came nygh vnto hym & dyde binde
bp his woundes. We be in lyke condycyon/truly our soule
Whiche hath an heuenly begynnyng came do Wne from
Jherusalem fro heuen in to this Wretched body boude &
subgette to all mutabylte sygnified by Jherico fell here
amonge Wycked theues/the deuylles they robbed & spoy
led it fro the garmentes of grace/& wounded it with many
greuous & dyuers woundes of synnes/so leuyng it halfe
quycke halfe deed toke a way þ lyf of grace & leste it onely
in the lyf of nature/therfore blessyd lord be thou to vs as a
samaritane/behold/Dra we nygh/& exerceyse thy merciful
dede on vs Wretched synners/for þ is þ desyre & peticyon
Whiche we aske of the. **De auertas faciā tuā a**
me. Turne not þ face of thy mercy & grace away from me
But for all this good lord I fere þ after thou hast ben mer
cyful to me ones I shall fal agayne amōge those theues
the deuylles by myn owne neglygēce/they shall spoye me
agayne/thā shall I be ferre in worse cōdycyon thā I was
before/thyn onely sone she wed & taught þ Whan a Wyc
ked & vncleane spirite is ones drawen out fro a man/he ne
uer resteth but walketh about by places þ be drye & with
out moysture þ is to saye by þ hertes of those psones whi
che be drye & wout moysture of worldly & transitory plea
sures & Whā he can there fynde no rest/anone returned to
the place Whiche he came fro/& bycause he sholde be more
strōge byngeth. But other spirites w hym more Wycked
then he/Whā they all be entred there thā þ man is ferre in

Worse cōdicion than he was before. So blessed lord it is
With vs/ We he delte With in lyke maner/ yf these theues
these Wycked spirites be at any tyme by thy grace draue
aWaye frō vs/ w^{ch} in a Whyle after they come agayne/ they
brynge more With them/ they also come w^{ch} greter strength
to fyght ayenst our Wretched & Weyke soules. Alas good
lord What shall We do Without thou helpe vs/ how shall
We resyst & Withstonde so grete & strōge multytude/ for yf
they ouercome vs We be in Worse cōdicion than euer We
Were before/ bicause Why/ We shal be made more feble to
w^{ch}stonde them/ & also our Wōundes our syfies beyng rene
Wed shal be moche more greuous/ & last thy goodnes whi
che agayne We haue offended by our bñkynndnes shall be
the lenger alyenate & turned aWaye frō vs y^f perauenture
Whā We haue nede to cal for helpe thou shalt not here vs
bycause of our greuous offences/ therfore I as in the per
sone of vs all adde to my petycyon. **In quacūq; die**
tribuloꝝ inclina ad me aurē tuā. Whan soeuer
good lord I shall be troubled With these theues these de
uyles. I beseeche the enclyne thyn eere vnto me/ gyue me
grace to Withstonde them. But yet moost good & mercy
full lord I fere my selfe I stonde in drede. I rede that a cer
tayne Woman chanane came ferre frō her natural cōltre
to praye vnto thy sone for y^e helth of her doughter/ saynge
to h^{is} these wordes. **Miserere mei dñe fili dauid**
filia mea male a demonio vexat. Lord y^e sone
of dauid haue mercy on me/ my doughter is sore troubled
& vexed of a deuyl. fyrst I cōsyder y^e labour y^e thys Womā
toke in her grete & ferre Iourney. I cōsyder her stedfast
nes her stronge mynde bycause she came out of her owne
cōltre. I cōsyder y^e pyteful cause she came for as a very mo
der to seke & aske helpe for her doughter. I cōsyder y^e sore

and grete betrayson of her doughter troubled & bered of
a deuyll. ¶ I cōsyder her sayth for why she called hym lorde
& the sone of Dauid. ¶ I cōsyder her moderly wepyng &
waylyng/for euer she cryed and folowd thy sone Ihesu
for helpe/she wolde not stynte / and he gaue her none an-
were. ¶ O Woman in what case were þ in thā/how was
thy mynde whan thou behelde & sawe that blessyd lorde
turne away his face frō the/whiche ouer all before was
called so meke and mercyfull/ it was no meruaple whan
she perceyued that though she weped & cryed vpon hym
more & more lyke a Woman / in so moche the dyscyples of
thy sone Ihesu were moued & in maner cōstrayned to call
on hym to shewe his mercy at her peticyon/but he answered
them whan they made intercessyon for her þ he was
not sent downe in to this worlde but for the saluacyon of
the hous of Israhell. ¶ O Woman whan thou herde tell &
knewe that neyther thy selfe neyther thy doughter were
of the nombze that he sholde saue & make hole/ why dyde
thou not then go thy way/ why dyed thou not for sorowe
But for all that thy sone Ihesu wolde neyther make an-
were neyther loke vpon her/neither also haue pyte whā
that his dyscyples made intercessyon for her / yet she fell
downe vnto his fete grouelyng and prostrate vpon the
erth cryenge. **Domine adiuua me.** Lorde helpe
me / not withstandinge this blessyd lorde thy sone Ihe-
su whiche to all other had ben meruapulously benefycyall
and for a surete is the very fountayne of mercy & pyte vled
vnto her this sharpe & bytter worde called her a dogge/
lyke as in hym had ben all cruelte and no pyte nor mercy.
He sayd. **Non est bonū sumere panē filiorū &
mittere canibus ad māducandum.** It is not
good to take the brede of chyldren and gyue it dogges to

ete. **O** good lord thou knowest all thynges/ thou knowest what is profitable to every creature/ thou knowest that a Weyke and feble persone sholde be more easely entreated and delte with than a stronge and myghty. Thy sone dyde proue this stronge and faythfull woman for our doctryne/ that we by her fayth and pacyence sholde not despayre all though we be not herde as soone as we call. And at the laste whan he had proued her soo longe & she mekely knowleged herselfe no better than a dogge vniworthy to haue brede/ neuertheles as a whelp desyred to gader by crumes that fall vnder the bordes of lordes or grete estates/ he opened the dores of his mercy and pyte & graunted all her askynge and sayd. **O** mulier magna est fides tua fiat tibi sicut vis. **O** woman grete is thy fayth be it to the as thou wyll. But I blessyd lord am Weyke & ferefull/ I beseeche the prolonge not in suche maner my petycyon/ let me not tary so longe/ dyfferre not my hope & truste as thou dyd the womans of chanaan/ but here me shortly. **I**n quacūq; die inuocauero te velociter exaudi me. whan soeuer good lord I call to the for helpe here me/ graunt shortly my petycyon. ¶ We haue spoken hytherto of our petycōn. **N**ow we shal shewe our wretchednes wherby þ goodnes of almyghty god may be moued to be mercyfull and graūt our peticoñ. The lyf of man is here but for a whyle shortly it shall peryshe & be at an ende/ no space/ no boyde tyme no leysur can be had but alway it draweth to an ende/ it can not be at a poynt/ it is neuer at rest/ truly one mynute of an hour/ whether we ete or drynke/ wake or slepe laugh or wepe/ euer our lyfe here draweth to an ende. Where be now the kynges & prynces þ somtyme reigned ouer all the worlde/ whose glorie & tryumphe was lyte

by above the earth: Where is now the innumerable com-
pany & ppyssaunce of riches and Cesar / Where are y grete
victories of Alexander & Pompey / Where is now the
grete riches of Cresus and Crassus. But what shall we
saye of them whiche somtyme were kynges & gouernours
of this realme / Where be they now whiche we haue kno-
wen and sene in our dayes in so grete welth and glorie /
that it was thought of many they shold neuer haue dyed
neuer to haue ben out of mynde / they had all theyr plea-
sures at the full bothe of delycious and good welfare / of
hawkyng / huntynge / also goodly horses goodly cour-
tes / greyhoundes and houndes for theyr dysportes / theyr
palayses well and richely besene / stronge holdes & tow-
nes without nombre / they had grete plente of golde and
silver / many seruauntes / goodly apparayle for themselfe
and for theyr lodgynges / they had the power of the lawe
to proscrib / to punyssh / to exalte & set forth warde theyr
frendes and louers / to put downe and make lowe theyr
enemys / and also to punyssh by temporall deeth rebelles
and traytours. Every man helde with them / all were at
theyr commaundement / every man was vnto them obe-
dyent / sered them / lauded also and prayled them / & ouer al
the world theyr grete renowne and fame. But where be
they now / be they not gone and wasted lyke vnto smoke
of whome it is wyrtten in an other place. **M**or vt ho-
norificati fuerint et exaltati deficientes que
admodu fumi deficit. When they were in theyr
moost prosperyte and fame / anon they sayled and came
to nought euen as smoke dooth. Saynt James compareth
the vanite of this lyfe to the vapoure and seith it shall
perishe and wedder awaye as a floure in the hey season.
Therefore sythe that tyme of our lyfe bya with faste vnto

an ende yf we be not herde shortly and soone of almygh-
ty god Whan we call for helpe / Deth shall come vpon vs
or euer we can be socoured. For this cause blessyd lorde
haue in mynde the shortnes of our lyfe here / and as soone
as we call to the gyue audyence vnto vs all. Of a trouth
all we may saye that solo we th. **Q**uia defecerunt si-
cut funus dies mei. Good lorde here shortly my pe-
tycyon Whan soeuer I call vnto the / for my dayes my ty-
me in this lyfe gooth a way lyke smoke / the lenger I lyue
the more feble I am. Peraventure they that be myghty
and noble men Wyl at some season be as dyligente as
they can / and soo dyligent that by theyr importune & ofte
callynge vpon suche as they haue ado With / they may the
sooner be spedde in theyr cause / Whiche dayly we per-
ceue and se by them that solo we the kynges courte or
the prynces With other for grete and necessarye maters.
For the more dyligente that a man be in gyuyng atte-
daunce to call vpon his cause / the sooner shall he haue his
entent / & yf he be not al way present and at hande of hym
to Whome his mater is comytted callynge besely for the
spede of the same / it shall be lenger or he haue his desyre.
In the gospell of Luke is spoken and tolde of a cer-
tayne Iuge that neyther dredde god nor man / vnto Who-
me came a certayne Wydo we besechinge that she myght
haue ryght and equyte of the Wronge done by her aduer-
sarye / he refused and wolde not graunte her Iustyce of a
longe season. And at the laste seynge that this Woman
wolde not leue but euer callynge on hym / he remembred
hymselfe & sayd. All though I neyther fere god nor man
yet for as moche as this Woman Wyl not sease to call on
me I shall venge her quarell / I shall se she shall haue right
Take hede What the importune and neuer seafynge la-

hour in a grete & necessarie cause dooth profyte an auayle
It is Wryten. **L**abor improbus omnia vincit
Incessaunt labour by the Waye of intercessyon ouerco-
meth all thynges. So mercyfull lorde thou desyrest to ha
ue vs importune in our prayers / and all though of thyne
owne nature thou can not be but meke / not withston-
dyng by our besy and importune prayers thou arte mo-
che more meke. But for all this I lacke strengthe in my
soule the sweteness of deuocyon is taken aWaye frome
that anone I am made Wery Whan I begyn to praye /
Why / for the stronge partes of it that is to saye vnderston-
dyng Wyll and reason Whiche must be vnto the soule as
bones and sene Wes to socour it be so vtterly Wedged and
dried bp / that noo maner of moysture of deuocyon is in
them euen as they Were tosted at the fyre / therfore as one
lackynge the quicke humure of deuocyon. I can not lon-
ge contynue in prayer. **E**t ossa mea sicut cremum
aruerunt. for my bones that is to saye the stronge par-
tes of my soule be dried aWaye lyke vnto the drosse or
scrappes of talowe after it is clarefyed by the fyre. I re-
membze that is Wryten in an other place of the fatnes &
moysture of deuocyon. **S**icut adipe & pigued ne
repleat aia mea. Graunt me good lorde my soule to
be replete With the fatnes of charyte and also that the out-
warde partes of my body may be fulfilled With good
Werkes. But alas Woe is me no W / the fyre of vnlawful
concupyscence hath Wasted & taken aWaye frome me all the
fatnes / all the sweteness of prayer / & made my soule drye &
boyde from all moystnesse of deuocyon. for as the grene
grasse or corne that no W flouryssheth yf it be not refreshed
at some tyme With a dewe or reyne / anone it is smyten
With the hete of the sonne and Wareth drye euen as hey.

So my soule is dyed bp by the hete of vnlawfull desyre
and all the swetenes of deuocyon is clene expulled from it
that not onely the stronge partes of my soule vnderston-
dyng & reason be made drye and dull but also I my selfe
in euery parte. **P**ercussus sum vt fenū am simyten
With the hete of temptacyon and wydred as hey. But I
am sette in worse chydycyon than is wedred grasse or hey
for all though the grene grasse be dyed bp by the hete of
the sonne yet it hath som what wherby it may be refres-
shed as long as the rote is fast in the grounde by dra wyng
ge bp moysure out of þ erth from þ rote in to euery other
parte / & as we se oftentymes when the grene grasse hath
chaūged the colour after the erth be brynte / chyned / & chyp-
ped by the hete of the sonne / as soone as it is watered With
a shoure of reyne / Within the space of one nyght it begyn-
neth to quycken agayne & reneue the o Wne colour. But
no thyng can be founde wherof the soule may drawe bp
and receyue any moysines any sauour or any swetnes of
deuocyon / yf it sholde come from any place it must be had
from the herte. As our sauour sayth. **Bonus homo**
de bono thesauro cordis sui profert bonum.
Euery good persone bryngeth forth fro his herte all good
nes no thyng but good / truly the humure of good deu-
cyon must come from þ herte to thentent all the hole soule
may be watered may be refreshed & stered to prayer by it.
Blessyd lord how shal I do / for my herte is bitterly voyde
& lacketh this humure good deuocyon / wherby not onely
my soule smyten With the hete of vnlawfull & worldly co-
cupiscence is dyed and wedred away / but also **Arui**
cor meū my herte is in lyke maner / & not wout a cause.
For how may this be that an herbe haupng no moysines
may longe contynue grene / shall it not shortly ware dye

and Weder a Way. Also every thyng that hath lyf yf it be
not refreshed ofte w some nourysshynge must nedes be
feble & Weder a Way / it shall dye & come to nought. The
soule in lyke maner is nourysshed w a certayne mete & yf
it refuse & Wyl not take þ fode nedes must it Ware dye &
lacke good deuocyon. The mete accordynge for the soule
is þ Worde of god / as it is wyten. **Q**uoniam in solo pane
viuit homo sed de omni verbo quod procedit
de ore dei. Man hath a body & a soule / & as the body is
refreshed w materpall brede / soo the soule is nourysshed
with spirituall fode whiche is þ Worde of god / this spiri
tuall brede the Worde of god maketh the soule to be ful of
Iuse / full of the lycour of good deuocyon / & also it maketh
the soule stronge & hardy to Withstande all tribulacyon /
Who soeuer eteth not of this brede shall Ware lene in his
soule and at the laste dye & come to nought. For bycause
good lord that I haue not eten this spirituall brede. I am
blasted and smyten With drynesse lyke vnto hey / haupng
no deuocyon. And also my herte is Wedred of Whome the
swete fruyte of deuocyon sholde sprynge out. **Q**uia ob
litus sum comedere panem meum. The cause why
for I haue ben oblyuous and forgotten to do after thyne
holy doctryne. To ete this spyrtyuall brede is not onely
to herte the Worde of god. Many there be whiche here
the Worde of god but not Withstandynge they ete it not /
they do not receyue it to the nourysshynge & refreshynge
of theyr soules. In lyke maner many doth holde in theyr
mouthes materpal brede & neyther che We it neyther swa
lowe it do Wne / & suche dooth not ete the brede materpall
Assembly many there be þ receyue this spūall brede þ
Worde of god by herynge it spoken of þ precher / but they
oo. ii.

neither che' we it nor swa'lo' we it do' we' that is to saye
they do not there after / for it sauoureth not in thet mou-
thes. But contrary Wyle many ete the brede of the deuyl
they be fayne & glad to here his wordes & soude to nough
tynes & folo we the same by vnglacypous custome of synne
What soeuer he putteth in thet mynde by the Wape of
suggestyon soundynge vnto the peruerse and vntuety
pleasure of the body / that anone they sauour & do ther af-
ter With as grete & dyligent studie as they can. But this
is not the mete of the soule / it hurteth and is benym vnto
it / it dooth no good / it refressheth it not / it is a mortall in-
feccon and causeth the soule to dye euerlastyngh / it ma-
keth that the concupyscence of the fleshe hath dominacion
and reason is set aparte and layde vnder / Where contrary
Wyle the very brede of the Worde of god maketh reason
lady and re'ler and the fleshe to be thral & as a seruaunt
The Worde of god causeth all goodnes in the soule / it ma-
keth it moyste and redy to sprynge in good werkes. The
Worde of the deuyl maketh drynesse / dull and sluggish
to do any thyng that is good. The Worde of god is the
defence from the hete of carnall desyre. The Worde of the
deuyl kynde'leth that hete. The Worde of god maketh &
soule stronge / and the Worde of the deuyl maketh it feble
and weyke. The Worde of god causeth the fleshe to obey
and folo we reason / and contrary the Worde of the deuyl
maketh reason to be obedyent to the fleshe. This is the
thyng good lord that maketh me sadde & so'owfull / for
as moche that I haue rather gyuen audyence & folowed
the Worde & intysynge of the deuyl / therfore the strength
of my soule that is to saye my reason whiche sholde be to
it as a poste or pyller / hath enclyned and ben obedyent
to my fleshe / Wherof now I am so'ow ad'ed. It foloweth

A voce gemitus mei adhesit os meus carni
mee. Now for a conclusyon of this seconde parte I Wyl
saye thus. For as moche as our lyf here is so shorte & With
out good fruyte Wareth dye as hey/ We also be so feble &
weyke that the stronge partes of our soules vnderston-
dyng and reason be wedged aWaye. Our soules made
dye & synnen With the hete of carnall affectyon. Our her-
tes boyde & barayne of all vertue & deuocyon/ in so moche
that We haue admytted and done after the Worde of the
deuyll rather than of god/ Wherby our fleshe is made as
loide and reWler. Syth We are in all these Wretchednes-
ses the more nedefull and necessary for vs is the spedefull
helpe of almyghty god. Now the thyrde parte is yet be-
hynde/ Wherin We shall remembze vnto you the dedes of
penaunce. There be thre partes of penaunce Whiche this
holy prophete she Weth derkely and fyguratyuely by the
symplytude of thre dyuers byrdes/ that is to saye the pelly-
cane/ the nyght rauen/ and the sparrowe. fyrst let vs con-
syder and she We the ordre & dysposycyon of these byrdes.
The pellycane of his nature abydeyth in a desolate place
Whete nothyng in maner groweth. The nyght crowe
abydeyth in olde Walles. And the sparrowe maketh his re-
syng place in the couerynge of an hous/ or in the hous-
cues. In a desolate and barayne place is noo thyng that
perteyneth to a buyldyng/ saue onely the Waast & boyde
grounde/ in olde Walles or in Walles Whiche be not per-
fytely made bp is som What framynge bp Ward to Ward
the hous or buyldyng/ but Whan the rose of the hous is
bp and couered than the buyldyng is fynysshed & made
perfyte. Contrycyon Whiche is the fyrst parte of penaunce
is fynnesed by the pellicane. Confession the seconde parte
is fynnesed by the nyght crowe/ & the thyrde that is sa-
oo .iii.

tyflaccyon is sygnified by the sparowe. The pellycane
 as saynt Iherome Wryteth in an epystle vnto a certayne
 decon called Presidius is of this condycyon. Whan she syn
 deth her byrdes slayne & destroyed by a serpent / she mour
 neth / she Wayleth / and smyteth herselfe vpon the sydes
 that by the effusyon and shedynge of her blode / her deed
 byrdes may be reuyued. Truly they that are very cōtryte
 be of lyke condycyon. For Whan they serche theyr conscy
 ence & fynde theyr children that is to saye theyr good wer
 kes slayne & destroyed by the serpent deedly synne / than
 they mourne & Wayle / they smyte themselves vpon the
 breste With the byll of bytter sorowe / to the intent the cor
 rupte blode of synne may flowe out. Of a trouth as soone
 as we cōmytte deedly synne all our good dedes done be
 fore be destroyed & stonde in none effecte. Holy saynt Ihe
 ronie beyng in Wyldernes payned hymselfe in lyke ma
 ner / & ferynge ones his sorowe Was not sharpe ynough
 he smote vpon his breste With an harde flynte stone. And
 What elles ment the publycane Whiche anone as he en
 tred in to the temple remembryng the gretenes of his
 synne byde smyte hymselfe vpon the brest / but that the cor
 rupte blode of synne myght be done away from his soule
 Whan the synner Wyl orde hymselfe on this maner that
 is to saye euer be Wyllyng to be sorow for his offences and
 With the sharpnes of his sorowe smyte hymselfe in ward
 to the intent the corrupcyon of them may be done away
 anone his good dedes Whiche Were lost by deedly synne
 shall be reuyued & he deliuered & brought out from the
 bondes & prysone of eternall deth in to a newe lyght and
 newe lyfe. Soo that euery contryte persone may saye.
Similis factus sum pellicano solitudinis
 I am made lyke to y pellycane by contrycyon. The nyght

croWe of the oule as sayth saynt Iherome is of this condy-
pon/that as longe as it is daye she abydeth preuely in the
walles of secrete corners of some hous & Wyll not be sene
But Whan y sonne is doWne & is derke as in the nyght
anone she sheweth herselfe & cometh out from that secrete
place With a mournynge crye & myserable & sozoWful la-
mentacyon/she neuer ceaseeth so cryenge vnto y it be daye
agayne. To the Whiche nyght croWe may well be lyke-
ned they that she we theyr myndes by true confellyon of
theyr synnes vnto prestes/for Whan they were baptised
& so made clene from oypgynall synne/the sonne of ryght-
Wysnes byde ryle vpon them/gaue lyght to theyr soules/
and so contynued as longe as they were Without deedly
synne. At y tyme no sozoWfull remorle was in theyr con-
science but all in reste & peas/lyke as in stronge & sure re-
syrnge places. But anone as they comytted deedly synne
the sonne of ryght Wysnes wente doWne & she wedd noo
more lyght vnto them/& theyr cōscience was couered w
the derknes of synne. Than they make a lamentable and
mournynge cōfellyon she wyge them selfe culpable & also
expresse al theyr synnes to a preest/& that done by the sacra-
ment of penaunce y sonne of ryght Wysnes shyneth agayne
freshe on them. Who euer dooth on this maner may wel
saye this y foloweth. **E**t factus sū sicut nictico-
rar in domicilio. By the sozoWe for my synne & true
gessyon made w penaunce for y same. I am clene Without
trouble in my cōscience. I am in sure rest & peas euen as y
nyght croWe Whan she is in y place of the hous where it
lyketh her best. After we haue ben sozoWfull & contryte
for our synne/and also haue shewd them by confellyon.
It is nedefull to be ware/to be dyligent/and to take hede
of the deuylles snares that by his crafty and false meanes

catche not and bynge vs agayne in to his daunger. We be
warned of this by the holy apostle saynt Peter sayenge.
Vigilate q: aduersarius vester diabolus
tanq: leo rugiens circuit querens quem deuoret
Wake/be Ware/ & take hede/ for your aduersarye the de-
uyll euen as a rampynge and cruell lyon gooth aboute to
sekyng Whome he may deuoure. If We be dyligent &
gyue hede to auoyde and flee from these snares of the de-
uyll/ it may be sayd & spoken of vs that is Wryten by the
prophete in an other place. Anima nostra sicut
passer erepta est de laqueo venantium. All
though our bodyes suffre payne in this lyfe yet our soules
be deliuered from the deuylles snares lyke as þe sparrowe
is fro the baytes & trappes of byrde takers that be aboute
to catche her. Whan the sparrowe suspecteth those snares
or trappes be layde for her on the grounde/ anone she fleeth
bp to the couerynge of the hous or to the hous eues/ and
yf at any tyme she be constrayned by the reason of hunger
to come do wne agayne/ yet for fere she wyll shortly re-
turne bp/ so that thyder she wyll flee for socour & surete in
her daunger and payll/ there she wyppeth and feteth her
byll/ there she propneth & setteth her feders in orde/ there
also she byngeth forth byrdes/ & there restynge maketh
mery as she can after her maner. In lyke wyse they that
desyre and be aboute to make satisfaccyon for theyr offen-
ces must be Ware and wyse to kepe themselves from the de-
uylls snares and trappes wherof all the worlde is full
they muste flee vnto heuen/ set theyr felycyte in heuenly
thynges & not in worldly pleasures/ whiche is a defence
and couerynge of all the worlde. Saynt Doule sayth.
Nostra. n. conuersatio in celis esse debet.

Our conuersacyon / our pleasure and felycyte sholde be in
heuen / neuerthelesse yf at any season we come downe /
besy ourselfe to gete any thyng necessary for our bodys /
let vs shortly retorne lest that we be taken in the snares
of worldly pleasures / in every peryll and daunger, let vs
flee vnto heuen set our pleasures on heuenly thynges / &
for the consyderacyon and loue of it / we shall purge our
selfe from synne. for why no thyng that is foule and cor
rupte by synne may entre in to þe euerlastyng kyngdome
we must proyne and ordre all our feders all our actes in
euery condycyon that we may be the more apte to flee vp
vnto that place of euerlastyng blyss. There also we shall
brynge forth and hyde our good werkes whiche be our
byrdes our sauoure sayth. **T**hesaurizate vobis
thesauros in celo. Order and endeuour yourselfe to
haue treasures in the kyngdome of heuen. And last there
let vs reste in this lyfe by true hope and truste and euer be
occupied in the laude and prayse of almyghty god / for it
is wyrtten by the prophete. **E**t laus eius semp in
ore meo. I shall at all tymes loue and prayse almyghty
god. Who soeuer besyeth themselfe on this maner as we
haue sayd shall make due satisfaccyon for his synnes / and
of very ryght may saye that foloweth. **V**igilauit et
factus sum sicut passer solitarius in tecto. I
haue gyuen hede I haue ben ware of worldly conuersa
cyon and pleasure / & as the sparrowe flyeth vp to the hous
for her socour / so haue I set my mynde aboue in heuenly
thynges. **N**ot withstondyng they that take this way
of penaunce shall haue many foyes / many enemyes / for eue
ry where in euery parte of the worlde be backe byters.
There was neuer creature bozne were he neuer so good

excellent/and vertuous/Were his dede and Werke neuer
so precyous and noble that myght escape the sclaunder
and bakbytynges of them Whiche are bakbyters & can
saye good by no man. For al Waye they that be euyl dys-
posed be apenst them that be good & Well dysposed. Euer
they laye Wayte & enuyously fretynge themselves repugne
apenst the maner of the penytente lyfe / namely in those
thynges Wherin they be founde contrary in theyr lyuyn-
ge/Whan also they se and perceyue a man that hath chas-
ged his lyfe Whiche before Was to them a gentyll com-
panyon for theyr appetyte / & hath taken vpon hym a con-
trary maner of lyuynge not accor dyng to theyr delyte / it
is no meruayle though they forge maters & speke apenst
hym With all theyr hole mynde and entent. And by theyr
oppobryouse and cursed sayenges cause that persone to
be euyl spoken of as moche as lyeth in them. They that
delyte in Worldly conuersacyon and pleasure doth prayse
and magnifye those that dooth the same. And contrary/
they hate all suche as by contrycyon & true penaunce haue
forsaken and despyled all Worldly dylectacyons / Whiche
thyng turneth a Way many from doyng penaunce / they
be ashamed to doo that thyng that sholde moost profyte
them in tyme to come / for fere of the speche of people / they
fere more the cursed sayenges of Wycked folkes than they
do þe punysshmentes of god / all be it he promysed a grete
rewarde in heuen vnto vs al for euery oppobryous and
malycyous worde þe We suffre here pacyently for his sake
All We therfore beyng penytent and suffre false accusyn-
ges & shamefull despytes of Wycked people may saye vn-
to almighty god our rewarde & loker vpon vs **N**ota
die exprobrabit michi inimici mei. Myne ene-
myes dyde scozne me many tymes & ofte / & not onely our

ennyes doth so but also they that somtyme Were out frendes & Wonte to prayse vs. The Worlde prayseth & loueth them Whiche let theyr felycyte & folow the wayne & transitory Joyes of it/Whiche also be redy at all tymes & season to ete/to drynke/to laugh/to daunce/to gambaude/to lepe/& to synge. Also the Worlde loueth them þ be proude and Joly / full of Wordes/variable in gesture and countenance/ne Wfangyll in apparayle/& alway studious for ne We inuencions / yet I speke not of them that pamper theyr bodyes as glotons/Whiche vse surfetes dronkenes vncleannes of body/perueryes/and dysstimulacions/they that haue these maners please the Worlde best. And contrarye Wyle / suche as be studious to folow mekenes/ryght Wylnes & trouth doth dysplease þ Worlde & them þ folow the pleasures of it. It is is Wryten in þ persone of all suche as be Wycked & bakbyters Whiche aspire & Wolde fynde the meanes to oppresse the ryght Wyle & Well lyvinge persone. **C**ircūueniamus iustū qz & trarius est operibus nris. Let vs craftely deceyue þ ryght Wyle man/for his Werkes his dedes be contrary to our/ he lyueth not as We do/truly What soeuer mā oz Wo man despise & set nought by Worldly pleasure & couersacion but folow þ streyght Way of penaunce shall ofte tyme be euyll sayd by/& many causes shall be ymagyned & cōspyred to put hym do Wne / perauenture of those þ somtyme Wold haue spokē largely to his laude & prayse/Wherfore it foloweth. **E**t qui laudabāt me aduersū me iurabāt. They þ somtyme Were my frendes & Wolde haue sayd good by me as longe as I folowed theyr synfull lyf/dyde cōspire & craftely lay Wayte to put me from my good purpose. **Q**z cinerē tāq panē ināducabā

bycause Why I dyde ete ashes as my brede. I ofte called
to remembraunce my synnes With contrycyon & penaunce
Who elles eteth ashes as his brede but the penytent / that
thyng Whiche neuer gooth out of a mannes mynde but
euer grudgeth and rolleth by & do wne in his consyence
may be sayd he eteth it / for the Whiche our sayour Ihesu
criste al waye beyng in mynde to fulfyll the Wyll of his
fader calleth that besy remembraunce to fulfyll his faders
Wyll his mete / he sayth. **Habeo aliū cibū mandu**
care quē vos nescitis. I haue an other maner mete
to ete that ye knowe not / he mente it by his besy remem
braunce as we sayd before. Therfore it may be sayd that
persone eteth that same thyng Whiche he calleth al way
to his remembraunce / & What hath the penytent more dy
lygently in his mynde than the remenaunt of his synnes
consyderynge the dyuersyte of euery offence / Whiche may
well be called ashes. For lyke as after the brennyng of
wood or trees the substauce remainyng is called ashes
so after the hete of concupyscence (yf we offende) What
elles shall we call that abyde in the soule but ashes /
What remaineth in the soule after the actuall offence of
pyrde / enuy / fornyccyon / or lecherie but onely the ashes
of pyrde / enuy / and fornyccyon / Whiche ashes the true
penytent eteth as his brede by the contynuall remembraunce
of them. Also in this cōtynuall remembraunce he lacketh
no drynke / for Who soeuer calleth to his mynde all his syn
nes With true penaunce shall scant kepe hymselfe fro we
pyng. The wepyng teres in an other place of scryp
ture be called drynke. **Et potū dabis nobis in la**
chrimis in mensura. This drynke of a trowth com
forteth moche to slake and kele the hete of vniawfull de

fyre/and also quencheth the hete of fleshely volupty and
luste. Therfore it is very necessarye to the penytent. For
ofte tymes Whan We remembze our olde synnes a sparke
kyndeleth of the asshes/that is to saye We haue a delecta-
cyon in them Whiche hete of delectacyon must be quen-
ched With the drynke of Wepynge teres. The true peny-
tent may saye y foloweth. **Q**uia cinerē tanq̃ pa-
nē māducabā et potū meū cū fletu miscebā.
I haue eten asshes as my brede. I haue consumed my syn-
nes by true penaūce and I haue myxed my drynke With
Wepynge teres. I haue despyled this Worlde to thentent
I may haue here after the kyngdome of heuen. Amonge
all other tWo thynges there be Whiche may moue the syn-
ner and not Without a cause/to vse this brede and drynke
now reherfed. One is the indygnacyon of almyghty god
the other is the gretenes of his fall by synne/What crea-
ture can be but sozo wful and ferde Whan he consydereth
and remembzeth the dzedefull maieste of god ho w mo-
che he hateth synners ho w greuoussly he beholdeth y syn-
ner With his Jrefull cōtēnaūce euer redy to stryke With
the Werde of his punysshement / Whose stroke causeth
eternall deth/a Wounde vnable to be cured. And no thyn-
ge elles in the Worlde may swage oz mytygate that sore
stroke of euerlastynge deth oz punysshement/but penaūce
done With sozo we & Wepynge for our offences. Saynt
Augustyne sheweth the cause of his conuersacyon Was
the consyderacyon & remembraūce of the euerlastynge pu-
nysshement of god. Saynt Therom also Wytnesseth hym
selfe y he chastysed his body in Wyldernes With fastynge
Wepynge/ & bytter mournynge for fere of the euerlastynge
paynes of hell. The true penytent Wayleth and Wepeth
for fere of his indygnacyon & punysshement of almyghty

god to Whome he may saye that solo'beth. **Q**uere'm
tanq̃ panē manducabā & potū inēū cū fletu
miscēbā. A facie ire indignationis tue. Good
lorde I haue punysshed my selfe by penaunce for fere of
thyn indygnacyon and punysshement. The other is as
We sayd his grete fall by synne Whiche causeth and ste-
reth the synner to do penaunce. For the ferdet that a man
fall do'wne by synne/the more greuously he offendeth the
goodnes of almighty god and the fozet shall his punyssh-
ment be. The gretenes of the fall is to be consydered by
the gretenes of the state / degree / honour / or lernynge of
that persone Whiche offendeth / for the hyer that a man be
in honour the greter is his fall / the more is his trespassse yf
he offende. Therfore let euery synner consyder the grete-
nes of his fall / let no creature thynke in hymselfe and saye
I am not Withyn holy ordres / I am not professed to any
relyggyon. All We be crysten people / take hede in What de-
gre We stonde / What state it is to be a crysten man or Wo-
man / the leest crysten persone the poorest and moost lo'we
in degre is nyghe in kynrede to almyghty god / he is his
sone and his heyre of the kyngdome of heuen / broder vn-
to Ihesu cryste and bought With his p'ecyous blode. By
the vertue of y same blode Washed in the holy bapty'sme
and ofte made clene agayne by the sacrament of penaunce.
Fedde also & noutysshed With the blessed body & blode of
our sauour Ihesu cryste the onely sone of god. If any of
vs fall from this hygh state & degre / the greter shall be his
fall in to the depe pytte of hell & fozet shall be punysshed
there than any lara'yn or Ie'we. As sayth the holy monke
Arsenius / let no creature blame god yf he be so punysshed
For yf a craftes man cōstrayne hymselfe to the best of his
powet to reyse vp & conuey a grete stone in to the hyghell

parte of a goodly buyldynge/he is gretely to be set by and
prayed that he Wyll so dyligently be aboute to set it in so
noble & honourable place/ Where vnto it Were impossy-
ble for it to ascende by the owne power & strength/ and
perauenture in the meane tyme the same stone for the gre-
te & ouermuche Weyght slyppe do Wne from his handes/
not Withstandinge the strength & good mynde of y crafty
man is not to be reprovied. In lyke maner almyghty god
is not to be accused yf he at any tyme do his good Wyll to
lyft vs vp in to the hygh state of grace/ & We in the meane
season by the Weyght of our fro Warde and peruerse Wyl
fall do Wne from his handes/ verily We our selfe are to be
accused and reprovied for it and not almyghty god / and
our fall is y more bytterly to be Wayled/that syth he Wol-
de lyfte vs vp / We by our owne nedygence & euill Wyll
be caste do Wne. **Quia eleuans allisisti me.** For
thou good lord Woldest haue reysed me vp from synne &
set me in the hygh state of grace but by myn owne nedy-
gence & peruerse Wyl not in mynde to forsake my synnes
thou let me slyppe do Wne from thy handes. Here endeth
the thyrde parte of this sermon/no W let vs gader togyder
and shewe What We haue spoken of in it. O moost migh-
ty lord I a Wretched synner haue so moche fered & Dredde
thyn euerlastynge punysshement for the gretenes of my
synne/that the remembraunce of it hath ben to me as brede
to fede on/and my Wepynge teres as drynke. Made by
contrycyon lyke vnto the pellycane / lyke vnto the nyght
crowe by confessyon / and by satisfaccyon made lyke vn-
to the sparowe. In so moche that myn enemyes slaun-
dred and spake euill by me/they also that somtyme Were
my frendes conspyred apenst me. All these I suffre blessyd
lorde to thentent I may obteyne thy grace and mercye/

therfore I beseeche the here me soone & execute thy mercy
on me. Noo thyng may sooner moue a man to be meke
and the we mercy/as whan the persone whiche hath tres-
passed ayenst hym / lowly wyll submytte hymselfe / falle
do wne at his fete / & mekely aske of him forgyuenes / wyll
lynge to knowe his owne faute & trespasse. For the more
gentyll that a man is y redyer wyll he be to forgyue hym
that wyll aske forgyuenesse / whiche properte we may
se in vnreasonable beestes. For of grete doctours it is spo-
ken by the lyon / that whan he is dysposed to be cruell and
fyght / yf his enemye fall do wne & stoupe to the grounde
yeldyng hymselfe as ouercomen / and in maner aske for-
gyuenes / he wyll not after that be cruell vpon hym / but
gooth a waye and forgyueth the iniurye. The same is ex-
pressed in metre by a certayne poete / saynge. **C**orpora
magnanimo satis est pstrasse leoni / pugna
sui finē: cū iacet hostis habet. It is suffyciente
for any beest that hath trespassed ayenst the myghty lyon
to stoupe & fall do wne to hym / for by it his wyath is done
a waye & the trespasse forgyuen / & all other wyld beestes
beyng no thyng in regarde to the lyon but as his sub-
gectes are so cruell & vengeable / that for noo submyssyon
wyll leue theyr ragynge and woodnes / whiche the same
poete sheweth lyke wyse in the mater. **A**t lupus et
tristes instant morientibus vrsi / et quēcūq;
minor nobilitate fera est. The wolfe / the wyath-
full beres & euery other wyld beest that is in maner vyle
and of noo reputacyon wyll euer venge themselfe vpon
other whiche they may sone ouercome. The gretest know-
lege & experyence that may be of a noble man / constaunt of
mynde / without fere / castynge no peryl / & trustynge in his

oVne strength is yf he Wyl forgjue & not she we his cru-
elte vpon hym that submytteth & knoWlegeth hymselfe
baynquysshed & ouercomen. Syth almyghty god ther-
fore is moost noble/moost constaunt/& so myghty aboue all
other wout fere/he fereth no creature/it can not be other-
wyse but nedes he must be mercyfull & mekely forgjue
vs wretched & of no strength/fallynge doVne at his fete
knoWlegynge our oVne myserye & aske of hym forgjue-
nes. For as moche as almyghty god is thus mercyfull/let
vs all loWly humyle our selfe before hym moost meke/al-
Waye one/vnmeuable/& Without chaunge or mutabylte
Whose poWer is euerlastynge in it selfe. Our Weykenes
our shORTE tyme in this lyf fedeth & passeth aWaye as a sha-
doWe /it Wedzeth & Wareth dnye as hey/& shall Within a
lytell Whyle peryshe & come to nought/let vs all saye vn-
to hym. **D**ies mei sicut vmbra declinauerunt
et ego sicut fenū arui / tu autē dñe in eternū
permanēs. Good lord syth thy tyme is euerlastynge
Without mutabylte Without chaunge/& We be so nough-
ty/so feble/We glyde aWaye as doth a shadoWe & Weder
as hey/sholde it be a laude & prayse to the for bengynng thy
selfe & to destroye vs. Shold it not rather blestyd lord (yf
by thy lycence I myght speke it) be to thy dysprayse for a-
none as We be deed & gone out of this worlde/fare Well
ony remembraunce of vs We be soone forgotten. But thou
neuer can be put out of memozye / the memozyall of thy
mercyful dedes is euerlastynge. If thou Wylte not shewe
thy pyte vpon vs wretches that are touned to the by pe-
naunce & With wepyngge teres boWe doVne to the fete
of thy maieste/before the trone of thy mercy/What synner
here after shall haue audacyte shal be bolde to aske mercy
& forgjuenes/thyne vnmercyfulness or cruelte shall cause

them to flee and be ferefull to aske mercy/and so dyspayre
But yf thou Wylte vouchesaue mercyfully to here vs at
our callinge/than doubtles every synner shal at all tymes
haue in mynde and the We thaboundaunce of thy suauyte
or mekenes/ & also shall openly tell ouer all thy grete and
inestymable poWer/ Whiche is specyally and namely ex-
pressed and the Wed/ Whan of thy goodnes thou sparest
and doost mercyfully vnto synners. Thy chirche customa-
bly prayeth vnto y sayenge on this Wyle. **D**eus qui
omnipotencia tua percendo maxime et mi-
serando manifestas. Blessyd lord Whiche the West
thyn euerlastyng poWer namely and moost of all in ere-
cutyng thy mercy and sparyng synners. Not Withston-
dyng I saye not but thou must nedes punyssh the suche as
be obstynate and vngracypous/ not Wyllyng to tourne
them vnto the by penauince/ but euer contynue in theyr
malice and synfull lyfe. Thy prophete Jheremie thyeteth
those euill dysposed people/ sayenge. **N**on flectetur
ne percutietur q miserabit eis. Thou shalte not be
meke/ thou shalte not spare/ thou shalte neuer the We thy
mercy vpon suche obdurate synners. Thy ryght Wylnes
shall appere in them/ Whiche syth they haue contynued
so longe in theyr synfull lyfe/ & neuer wolde tourne from
it shall of very ryght be punysshed and crucyfyed in hell
eternally. But blessyd lord I meane and speke of them
that be penitent and knowlege themselfe gylty/ also be
turned to the With all theyr herte/ it is Wryten in the bo-
ke of sapence. **Q**ui dissimulas peccata ho-
minu propter penitencia. Thou moost meke lord
Whiche in maner doost dyssemble and Wyl not knowe
the synnes of men that be penitent. **E**t qui misere-

ris oim quia potens es. And the West thy mercy
on euery creature/ bycause thou arte all almyghty. I can
not se of verytght/ but thou must exerceyse thy mercy in
dede on all suche as by true penaunce hath forsaken theyr
synfull lyfe. Therfore be meke and mercyfull to vs thy ser
uauntes & besechers/ for the euerlastyng memorypall of
thy blessyd name/ also that thy so mercyfull doyng may
be a memorypal & had in mynde tyme Without ende. Amē
Memoriale tuuz in generatione & genera
tionem. Amen.

Dñe exaudi. prioris. scda pars

Thether parte of this psalme is more der
ke & harde to vnderstode than is þe fyrst
parte of it/ chesely for the dysfyculte þe is
treated & spoken of in the same. It is dys
fule for suche as be not practysed & ler
ned in holy scrypture / to vnderstonde
What is mente by Syon and Iherusa
lem With other olde prophecyes Whan they be reherfed
and spoken of. Therfore it is nedefull that ye gyue the
more hede and attende audyence on your partye / and I
to applye my selfe and put to the more dylgence / to the
entent these doubttes or derkenesses may be the Wed and
more clerely made open What that they sygnefye. Of
tentymes a reherfall is made in holy scrypture of thre no
ble places/ Whiche sygnefye thre dyuerse kyndes of peo
ple in thre dyuerse tymes. The fyrst place is the mounte
Synay Whiche betokeneth the people of Ie Wes/ in the

tyme of Moyses la We. The second is the mounte Synay
synegysenge the crysten people in the tyme of grace. The
thyrde place is the hygh celestyall Iherusalem Whiche re
presenteth the blessyd people in the tyme of glozpe. fyrst
in the mounte Synay Moyses la We Was gyuen to the
Iewes With grete fere and drede. For the thyrde daye
before all the people had monycyon & warnynge to pre
pare and make redy themselfe to be haloWed / that is to
saye two dayes Washynge theyr clothes and keepynge
themselfe from the fleshely company of Women / to then
tent the thyrde daye they myght be redy to come vnto the
mounte Synay / there to se and here What Was to come
Monycyon they had also not to come nyghe the mounte
oz ony parte of it vpon this payne / Were it man oz beest
it sholde be stoned oz shotte to deth. After Whan the thyr
de daye came and all the people Was redy / a derke cloude
began to couer the mouite / out of the Whiche yssued forth
lyghtnyng and ferefull thunder Was herde. Also the
sounde of a grete trumpe braste out and encreased more
and more by lytell & lytell. Our lord came do Wne vpon
the mounte in fyre / from that fyre ascended a grete smote
on euery parte of the mounte / as it had ben out of a for
nays. Thus the mounte Was made very ferefull to come
vnto oz to beholde / both for the derknes of y cloude & fyre
Within it for the lyghtnyng & grete smoke ascēdyng on
euery side / & also for y thunder & noyse of the trumpe. The
people lyke Wyle Were merueylously afrayed in so moche
they called vpon moyses to she We What Was best for the
to do. Theyr desyre Was more ouer y god shold not speke
vnto them / for yf he so dyd they verily thought to dye for
fere. Moyses also his selfe Was so afrayd y as saint poule
Wytnesseth he sayd. **Territ⁹ sū et tremebūdis**

I am sore aferde in Wardly and agast out Wardly. Than
yf he that was so fainlyer before With god/by Whose cō
maūdemēt he dyde so many grete & meruaylous dedes
in egypte were so fered/no meruayle yf the resydue of the
people were sore afrayed. By this ferefull maner the he-
bre wes laWe was gyuen in the mount Synay/that by
cause of so grete fere & drede/the people sholde be the more
ware to breke the laWe gyuen vnto them. As Moyses
theyr man of laWe sayd. **Ut terroz in vobis esset:
& non peccaretis.** The laWe is gyuen to you by this
maner/to thetente ye sholde be aferde and not fall in to
synne. But for as moche as our best and moost lounge
loꝛde god delyteth more in those actes Whiche we do lo-
uynge With a good Wyll/than in those that we be con-
strayned to do by fere. Of his nature also he is more redy
to shewe mercy than to do vengeaunce/Why? for it lon-
geth vnto hym to shewe mercy in dede. The prophete
Isaie sayth. **Ulcisti vero peregrinū opus est
ab eo.** It is a straunge and a dede in maner ayenst na-
ture for almyghty god to shewe vengeaunce/it cometh
not of hym so to do/the cause of his doynge vengeaūce is
the transgressyon of his cōmaundementes/he is sorpy to be
venged vpon ony persone Whiche his selfe sheweth by
his prophete in an other place sayenge. **Heu consolā
bor de hostibus meis et vindicabor in eis.** I
am sorpy to take my pleasure/that is to saye to be venged
vpon myn enemyes. For these causes reherfed he hath or-
deryed an other newe laWe/not a laWe of fere and drede
but a laWe of grace & mercy/Whiche was gyuen in the
mounte Syon/there beyng present the apostles & dyscy-
ples With many holy women/& mary the moder of Jhe-

fu/Whiche made redy themselfe to receyue this lawe/longe cōtynuege in prayer/as saynt Luke sheweth. **E**t hii oēs erant p̄seuerātes in oratione cū mulierib⁹ & marie matra iesu. All these were contynuege in prayer w other holy women & mary p̄ moder of Ihesu/vpon whome p̄ holy ghost descended in p̄ sympleiude of fyre tonges & late ouer them all/after p̄ they spake in many diuers langages & p̄ched incessantly the laudes of almyghty god/so p̄ the people of euery nacyon vnder heuē so many as than were present/vnderstode openly what euery one of them sayd. And gretly meruayled p̄ they spake so boldly & cryed without ceasynge / in so moche one sayd. **Q**uidna vult hoc esse. What maner thyng is this/What may this meane: an other lough the to scoorne/ & sayd. **M**usto pleni sūt isti. they be drunken. But the effecte of the thyng proued euidently p̄ the myste was no thyng in p̄ blame/for saynt Peter one of p̄ dyscyples of cryste rose vp from amonge them & shewed all the very mater in dede how it was/confermyng the same by holy scrypture so strongly & so clerely p̄ he turned vnto the fayth that daye/almoost the nombze of thre thousande men & women. Besyde these our blessyd lord Ihu cryste was offred vp in the same mounte/there also he exhorted & taught the people many tymes/in the same lyke wyse he wrought many myracles/for these causes specially/this mouite or hyll named **Syon**/sygnifyeth the chyrche of crysten people/lyke as p̄ mouite **Synay** betokeneth the synagoge of Jewes/in the mounte **Synay** was the lawe of fere & bondage gyuen / in the mounte **Syon** the lawe of loue & lyberte was graūted frely/both these sayd lawes were gyuen the .i. daye after the pasche lambe was

eten/in Moyses tyme a figuratyue lambe/ & in the tyme
of Cryste a very lambe in dede our sauour Ihesu hym-
selfe. ¶ We sayd the thyrd place is the heuenly cyte Jhe-
rusalem prepared in the moost hygh moūtaynes/ Whiche
place Without doubt is promysed to all good and ryght
wyse people for a rewarde of theyr good lyuynge in this
transytory world/ lyke as therthly Jherusalem a place of
rest & peas was promysed to them y^e suffred pacyently the
grete labours & stormes in goynge ouer the reed see / and
also toke grete payne in deserte. Saynt Poule saythe.
Dign⁹ est oparius mercede sua. The werke
man y^e hath done his labour wout murmure or grudge
is worthy to haue his hyre / his rewarde. Therefore we
must labour truly in the shorte tyme of this lyf / to y^e entent
we may gete & obteyne after our labour & besynes done
here an euerlastynge rewarde in the heuenly countre / in
the celestyall Jherusalem where we shall be alwaye at
lyberte and reste / boyde from all maner labour / we shall
haue there reste & peas without ende. Jherusalem is as
moche to saye as **Visio pacis** / the syght of peas. Therefore
in that heuenly place we shall haue in possessyon peas
eternally without any maner tribulacōn / fyrst peas with
ourselke / peas with our neyghbours and peas with god
There we shal se almyghty god / not as the Jewes la we
hym on the moūte Sanay in a ferefull symplytude / ney-
ther as the crysten people la we hym on the moūte Syon
in the lykenes of fyrtynges / but we shall beholde & lōke
vpon hym euen as he is dystynctly and clerely face to face
without any other symplytude or chaūge / he shall be our
la we. Of a trouthe tholde la we gyuen to the Jewes by
moyses at y^e moūte synay was wyrtē in tables of stone.
The newe la we gyuen to crysten people by our sauour

cryste in the mounte Syon/ Was Wryten in the flesshely
tables of the herte/ but þe lawe whiche shal be gyuen to
people glorified is Wryten in the mynde of god. Saynt
Doule maketh mencyon of these thre places reherced in
an epystle Wryten vnto the hebrewes/ Sayenge thus.
Non. n. accessistis ad tractabile & accessibi
lem ignē & turbinē et caliginē et procellā et
tube sonū: & verborū vocē/ quā qui audierūt
excusauerūt se ne eis fieret verbum: nō. n. por
tabant quod dicebatur/ et si bestia tetigerit
montē lapidabitur. ye came not to se the palpable
and accessible fyre/ storme/ and darke cloude/ neyther to
here the loude blaste of Wynde the sounde of the trumpe/
and voyce of the aungell spekyng in the persone of god/
Whiche those that herde it excused themselves bycause they
myght not abyde for fere the wordes that were spoken.
Also ye herde not the decre cōminatory whiche was ony
beest that toucheth the hyll or ony parte of it shall suffice
deth. Loo here is specyfyed the mounte Synay/ Where
vpon Moyses lawe was gyuen by a terribly & ferefull
maner as ye haue herd/ it foloweth. **S**ed accessistis
ad montem syon. Loo here the seconde hyll is shew
wed/ in the whiche the newe lawe the lawe of the gos
pelles was mynystred/ he added this more in the sayd
epystle. **E**t ciuitatē dei viuētis iherusalē ce
lestē. Loo the thyrde place wherin all thowge we be
not as yet/ not withstandinge we haue drawen to war
de it/ in so moche that yf we lye after the lawe gyuen to
vs by cryste our sauour/ Without doubte we shall entre
after this lyfe in to that euerlastyng heuenty Iherusalem

for that heuenly cyte shall be restored & reintegrate With
good crysten people/as We declared in the ende of the fyfte
psalme/Whiche thyng the prophete Dauid sheweth by
his wordes now pettepnyng to our purpose / sayenge.
**Benigne fac dñe in bona voluntate tua sy-
on: vt edificetur muri iherusalē.** Blessyd lord
be mercyfull & With a good Wyll shew thy mercy vpon
all crysten people / that the nombze of thy glorified ser-
uauntes in heuen may be restored and fulfilled agayne
¶ Ye perceyue now by the wordes that We haue spoken
how these thre dyuers places sygnifye thre dyuers kyn-
des of people in thre dyuers tymes. fyrst the mounte Sy-
on sygnifyenge the Jewes. Syon crysten people / and
Iherusalem Whiche representeth the people here after to
be glorified in heuen. The thre dyuers tymes ye haue al
so. fyrst in the tyme of Jewes Whiche is done and paste
was grete fere and drede of the greuous punysshement
of god. In the tyme of crysten people Whiche is now / is
grete hope and truste of forgyuenes / for the excellent trea-
sure of grace & mercy of god. But in the tyme of those that
shall be blessyd euerlastyngly Whiche is yet to come shall
be the surete of the rewarde by confirmacyon of eternall
and incessaunt Joye / let vs therfore make our prayers vn-
to our blessyd lord god / to the intent We may vnderstode
by these thynges that We haue spoken / the other parte of
this psalme to come. ¶ The more þy prayer is groun-
ded in charyte / the sooner it shall be herde of hym Whose
comaundement is all charyte. In the fyrste parte of this
psalme euery man prayed for hymselfe. After that now
in this seconde parte We be taught euery man to praye
for his neyghbour & for the hole chyrche of crysten people
Almyghty god knoweth to Whome no thyng may be
qq. i.

tyme he thought noo more leste of the prophetes Whiche
Worshypped the but himselfe onely that thou haddest yet
vii. thousande Whiche neuer dyde sacrefyce nor bowed
do wne theyr knees vnto Baal. A good lord yf there be
vii. thousande good crysten people haue mercy vpon all
the other multytude / namely for the loue of them / for thou
promysed Abraham to shewe mercy vnto those .v. grete
cytees yf he coude fynde .l. ryght wyse persones in them.
Also yf there wanted .v. of that nombre. And ferder / yf
he coude fynde but .xl. thou wolde for theyr sakes spare
all the resydue. Truly the charyte of Abraham Was grete
Whiche for all these wold not leue and go from his cause
in to an other mater / but rather came more nygh by lytell
and lytell euer mekely callynge vpon the to shewe mercy
descendynge from the nombre of .xl. to .xxx. from .xxx. to .xx.
from .xx. to .x. So yf he coude fynde .x. good & ryght wyse
persones / his petycyon Was thou shold not destroye those
cytees for the loue of them. And thou blessyd lord mercy
fully graunted his askynge. Thy mercy is and at all tymes
hath ben so grete & bouitefull to Wretched synners. Thou
doost not aske .x. ryght wyse persones and no lesse in nom
bre / for Why / one ryght wyse man shall be herde of the for
an innumerable multytude of people / Wytnesse thyselfe
by the prophete Ezechiel / sayenge. **E**t quesiu viru
de eis q interponeret sepē & staret oppositus
extra me p terra ne dissiparē eā: & nō inueni.
I made inquisicyon / I sought one man amonges them
all / Whiche in maner sholde make an hedge that is to saye
sholde be a defence / & stonde ryght ayenst me to make in
terpellacyon for the erth / to the intent I sholde not destroye
it / & I coude fynde none suche. O synful & grete mercy
of god to all synners / one ryght wyse persone amonge all

the people shall be graciously herde for all the other mul-
titude besyde. Is there not good lord one ryght Wyse per-
sone in all thy chyrche / elles god forbede / namely syth it
was promysed vnto saynt Peter. **N**on deficiet fi-
des tua petre. Peter thy sayth shal neuer fayle / it shal
neuer be at an ende / therfore yf many be ryght Wyse good
lorde be mercyfull and excercyse thy mercy on vs for theyr
sakes. Our owne cause is no w purposed & the wed vnto
the / We speke for ourselfe / & all though we be but ashes &
earth / also wrapped in many greuous synnes / yet blessyd
lorde vouchesaue gyue vs leue to speke vnto thy hygh-
nesse in this mater. If there be many ryght Wyse people
in thy chyrche myltaunt / here vs wretched synners for
the loue of them be mercyfull vnto Syon / that is to saye
to all thy chyrche. If in thy chyrche be but a fewe ryght-
Wyse persones / so moche the more is our wretchednes &
the more nede we haue of thy mercy. Therfore mercyfull
lorde excercyse thy mercy / the we it in dede vpon thy chyr-
che. **Q**uia tempus est miserendi eius. For in
so grete charshes of ryght Wyse people / tyme is to the we
mercy vpon it / call to remembraunce thy manyfolde and
grete mercyfull dedes whiche be euerlastynge / lyke as
thou thyselfe was at all tymes redy to execute mercy / tru-
ly as Salomon sayd. **O**mnia tēpus habēt. Eue-
ry thyng hath a tyme / and thou good lord arte wonte
to the we mercy in tyme conuenient. This is thy sayenge
In tempore accepto exaudiui te. I gaue au-
dyence vnto thy petycon in an acceptable tyme. The ty-
me of the olde lawe / tyme of cruelte / rygour and venge-
aunce hath ben in tyme paste. For saynt Poule Wryteth.
Irritū quis faciēs legē moysi sine vlla mi
qq. iiii.

the loue of cryste. These lyke harde stones myght neuer
be greued and blowen do wne by ony crafte of the deuyl
or by ony sodeyne blasste of temptacyon myght be moued
from theyr constauncy. But good lord these stones plea-
sed thyn aungelles whiche mynyste & do seruyce vnto the
so moche that now they assumpste and taken vp in to the
buyldynge of the hyghe cyte Iherusalem. And we that
are the remenaunt beyng without strength or myght /
lefte behynde / are very feble & weyke / lyghtly ouerthro-
wen with euery blast of temptacion. For this cause bles-
syd lord / now is the tyme to execute thy mercy in dede
vpon thy chyrche / syth the pyllers wherby it was sus-
tened & holden vp be taken a waye. **Q**uoniam placuerunt
seruis tuis lapides eius. If these stones be with-
drawen / what remayneth but soft earth / whiche with
euery blasste of wynde is soone blowen a waye / yf it be
ones dyled. Truly this earth / these bytell bodyes of ours
wyl sonne be dyled vp from doynge good werkes / with-
out thou be mercyful good lord / & sonne make them moyste
with the dew of thy grace. And yf it be thy pleasure so to
do / than shall the fountaynes of wepyng teares gush out
and the earth that is to saye we wretched synners shall be
made stronge more & more by cōpuncion & wepyng for
our synnes / not apte to be blowen do wne with euery
blasste of temptacyon / whiche shall be grete Joye to thy
seruauntes / thyn aungelles / that also are very Joyfull and
gladde of one true penytent persone. Cryste our sauour
sayd. **G**audium est corā angelis dei sup vno
peccatore penitentiā agente. It is grete Joye to
all thaungelles of god of one synner that hath forsaken his
wycked lyfe / & with a good wyl dooth penaunce for the
same. If we ones be made moyste & tough on this wyse

nothyng shall than be Wantyng but the hete of thy cha
ryte/Wherby We may be decocted & made harde as stones/
that is to saye more stronge & stedfaste in fayth and good
werkes. Suche as shall preche thy gospel thorugh all
the Worlde muste be very stronge and constaunt Whiche
thyng is yet to come/as many of our holy doctours both
bere Wytnesse. For our lord thy sone Ihesu cryste sayd.
Predicabitur hoc euangelium regni in vni-
uerso orbe in testimonium omnibus gentibus.
The gospel of the heuenly kyngdome/the ordre & la We
of crystes fayth shall be preched & taught thorugh all the
Worlde/in Wytnesse to all people/& that done the Worlde
shall be at an ende. Loo the Wordes of our sauyour. The
Worlde shal not be at an ende tyll his la We be taught ouer
all. And as saynt Augustyne Wytnesseth it is not yet per-
formed thorugh all affryke/nor vnto this daye it is not
fulfylled thorugh all the grekes londe/as Origene bereth
Wytnesse. Wherfore saynt Augustyne vpon a season Wry-
teth to a certayne man named Esichius the Wed that the
prechyng of crystes gospel thorugh the Worlde/also that
all people shall be turned to the fayth of cryste/and crystes
chyrche shall be dylated & encreased thorugh the Worlde
is yet to come/Whiche saynt Thomas confermeth in the
first questyon of the first parte of his some. But blessyd
lord Whome Wylte thou depute & set to do this grete my-
nistery to preche thy la Wes thorugh all the Worlde With
out thou excercise mercy shortely. For they that somtyme
were able to performe the thyng in dede/be now taken
awaye (as We sayd) in to the heuenly Iherusalem bycause
they were so pleasaunt in the syght of thyn aungelles. Also
they semed & were very apte in dede vnto the superne &
celestyall Iherusalem. Blessyd lord We knowe Well thy

power is thou may when it shall please the create & make
ne we stones of þe erth leste behinde thou may make of us
now beynge alwey as strong & holde to the we the sayth &
comandementes as euer were before in tyme past. This
erth is acceptable to thyng aungelles. but for a trowth it shall
be more gracious & acceptable if thou wyl put to an aug-
ment it w thy grace / therefore now the we the sayth mercy upon
thy chyrche myghtaunt here in erth / for blessyd lord thy ser-
uautes þ is to save thyng aungelles shall be merciful to us
they shall for þe loue of our nature praye to thy byghness
for þe hole congregacion of all crysten people. **Et tunc**
miserabuntur. fonde thou not many stones þ is to save
moche constant people when þe began to edify thy chyrche
were not they whiche thou byd set in the foundacion of the
& flyper erth: yea truly vnto þe tyme thou made the harde
as stones by þe vertue & strength of thy brennyng charite
Peter þe heed of all other at þe feryng of one hand mayde
or woman seruaunt byd he not gyue place & denyed for so
ne Ihesu cryst his mayster / Was not also contencion & de-
bate amonge other of the apostles whiche of them shalbe
be chiefe & haue the soueraynte amonge them. Further all
they fled for fere when theyr mayster cryste was taken &
brought to Jugement. Lo how grete pusillanymye co-
wardnes & vnstedfastnes was in them. But as soon as
the hete of thy charyte descended vpon them in þe symple-
tude of fyre they were than made soo constant & fixe in
theyr myndes þe from þe tyme forwarde by no drede of per-
tyng nor persecucion they fered to the we the sayth enbassade
and comandement pronounsynge & expellyng the gos-
pell to kynges prynces & other wyse men of this worlde
whome also they ouercame by the vertue of thy wordes
turned innumerable to the sayth & knowleggynge of the

moost holy name. So good lord be do now in lyke maner
agayn With thy chyrche militaunt/chaunge & make the softe
& supple erth in to harde stones / set in thy chyrche stronge
and myghty pylers þat may suffice & endure grete labours/
watchynge/pouerte/thurst/hunger/colde/& hete Whiche
also shall not fere the thretynge of prynces/persecucion/
neither deth/but al way perswade & thynke With them
selfe to suffice in a good wyll sclaunders/shame/& all kyndes
of tumentes for þat glory & laude of thy holy name/by this
maner good lord þat trowth of thy gospel shall be preched
thorough out all the worlde. **E**t tunc bñt gētes no-
men tuū dñe et om̃s reges terre gloriā tuā.
Wherby not onely the bulgare & comyn people shall fere
thy name/but also all kynges and prynces of this worlde
shall drede thy magnificence and glorie. All fere of god/
also the contempte of god cometh and is grounde of the
clergye/for yf the clergye be well & ryghtfully ordred gy-
uynge good example to other of vertuous hyunge/With
out doubte the people by that shall haue more fere of al-
myghty god. But contrary wyse yf the clergye lyue deso-
lately in maner as they sholde gyue no compte of theyr lyf
past & done before/wyll not the lay people do the same. It
is to be thought they wyll. And what foloweth? truly
that they shal set lytell or nought by almyghty god. Ther-
fore by vs of the clergye dependeth bothe the fere of god
and also the contempte of god. For of a trowth yf euery
persone of the clergye fro the hycht degre vnto the lowest
were able & worthy to occupie theyr comes and places
euery man accordynge to his degre/& euery one of them
wolde execute all þat perteyneth to his offyce quydly With-
out saynyng or parcalyte/& With ardent fayth in the
moost harde harted creature þat myght be founde amonge

all people coude not but loue & drede our lord god / also
by theyr good & vertuous leyrnge / they sholde in maner
be compelled to the serupce of hym. O blessed & happy be
those persones þ at any season shall se this thyng in dede
that is to saye / Whiche shall beholde thy chyrche myhtant
ones set in a ryght ordre thorough euery degree. O moost
mercyfull & blessed lord make ones an ende & synnys the
buyldyng of thy chyrche þ thou begannest a longe tyme
past / that now a grete Whyle hath suffred moche wroge
Exercyse thy mercy vpon the grounde Werke of it vpon
our fragiltyte / þ accordyng to the Wordes of saynt Poule

Superedificati sup fundamētū apostolorū
& prophetar: ipso summo angulari lapide xpo
iesu in quo omnis edificatio crescit in templū
sanctū in dño. We may be superedificate vpon cryste
the very foudacyon of thapostles & prophetes Joyned vn
to hym the moost hygh corner stone / in Whome & by Who
me began & encrease the euery edyfycacyon & cōgregacyon
of crysten people in our lord. Than Without doubte all
people shall fere the excellence of thy holy name. All kyn
ges & prynces shall glorifye & Worshyp the With all theyr
true & holy serupce. A thousande paynymys / sarasyns / and
Jewes shall be turned vnto the / lyke as Whan the fyrst
foudacyon Was set of thy chyrche somtyme. iiii. thousande
now. v. thousande / now more / now lesse / We than cōuer
ted vnto the sayth. If it Were than so profitable Whan þ
fyrst buyldyng Was begon / how profitable can be thought
shall it be Whan all is perfyte synnys & perfourmed.

Quā edificauit dñs syon. That is to say / our lord
hath perfourmed synnys & set a due ordre in all his chyr
che / Whose glory & Worshyp stondeth not in sylke copes of

dyuers colours craftely brouded/neyther in plate of gol-
 de or syluer/ nor in any other Werke or orpaiment be it ne-
 uer soo rycheely garnysshed With precyous stones. These
 ryche Jewelles in tholde temple Were necessary to be had
 & vled for thapparayle of the bysshop & other prestes my-
 nistrynge tholde la We. But syth it is so all theyr doyng
 was but onely a shado We & fygure of thynges to come/
 therfore now We may not seke þ out Warde glory & Wor-
 shyp of the body/ but onely the in Warde honour & profyte
 of þ soule. The thyng þ Was sygnified in tholde la We
 by golde is clenness of coscience. And by precyous stones
 vertues of the soule. As saynt Poule Wytnesleth sayenge
Gloria nra hec est testimoniu sciencie nre
 Our Joye is the testymony of a clene conscience / Whiche
 Joye Without fayle shone more bygyht in the poore apo-
 stles than doth now our clothes of sylke & golden cuppes
 Truly it Was a more glorious sight to se saynt poule Whi-
 che gate his lyvinge by his owne grete labour in hungre
 thirst/ Watchyng/ in colde goyng Wol Ward & beryng
 aboute the gospel & la We of cryste both vpon the see & on
 the londe than to beholde now tharchebyschoppes & bys-
 shoppes in theyr appareyle be it neuer so ryche. In þ tyme
 Were noo chalyses of golde/ but than Was many golden
 prestes/ now be many chalyses of golde / & almoost no gol-
 den prestes/ truly neyther golde/ precyous stones/ nor glo-
 rious bodyly garmentes be not þ cause wherfore kinges
 & prynces of þ Worlde sholde drede god & his chyrche / for
 doubtles they haue ferre more Worldly rychesse than We
 haue/ but holy doctryne good lyfe & example of honeste co-
 uersacon be the occasyons wherby good & holy men also
 Wycked & cruel people are moued to loue & fere almyghty
 god. Cruell Atila fered Leo þ pope/ Wycked Totila dyed

saynt Benedicte the monke / & Theodosius the emperour fe-
red saynt Ambrose / & why: truly because they herd theyr
doctryne / & sawe theyr lyues so good & honeste. O blessyd
lord how glourious & beautiful sholde thy chyrche be yf it
were garnysshed & made fayre with suche vertuous crea-
tures / for than sholde all people fere thyn holy name / & all
kynges & prynces shold drede thyn excellent gloury / yf thou
wolde edyfye & ornate thy chyrche on this maner. *Mide-
bit in gloria sua.* Than shall it be sene in a shynynge
garment of dyuine grace / gyfte wth the golden wysdome
of holy scripture / & garnysshed rounde aboute wth all maner
precious stones for y^e dyuersyte of vertues / Whiche gloury
shall blynde y^e worldly syght of kynges it shall turne the
hertes of prynces from voluptuous delectacions / & perse-
thorough vnto y^e myndes of all people moche more than al-
the ryches of this worlde. The holy apostles were glourious
not by gold or syluer / sylke & precious stones / but onely by
theyr vertues / saynt Peter sayd. *Aurū et argētū nō
est michi.* I haue neyther golde nor syluer / not with-
standynge in y^e name of cryste he made a lame man to go /
also reysed from deth to lyf a dede woman. Doule in lyke
maner Whiche had noo worldly rychesse but gate his ly-
uynge with his owne sore labour / made hole one y^e was
borne lame in to this worlde / & deliuered an other Whiche
was vexed with a wycked spryte by tallynge vpon the
same name Jhu. Saynt Iohn the electe birgyn of god by
his prayer turned braūches of trees in to golde / he dranke
venym & poyson without hurte / & restored many deed fol-
kes to lyfe agayne. Saynt Barthylme wth in y^e presence of
kyng Dolemius by his prayer to god caused an horryble
& fereful deuyl to go out from an ydoll. The holy apostles
were endued with these & many more metuaylous actes

Whiche almighty god wrought in them by theyr prayers
Our blessyd lord gaue not hede to the goodly apparayle
of theyr bodyes/for they had none suche/ but he regarded
onely the cleynnes & fayrenesse of the soule/that is to saye
he dyde beholde theyr stedfaste & grounded fayth/bothe
hope & charite was in them/they were shynnyng in fayth
stedfast in hope/& brennyng in charyte/Who so euer had
so grete fayth/all thynges sholde be possyble for hym to do
for our saupour cryste sayd. **S**i fide habueritis si-
cut granū sinapis diceretis mōti: trāsī hinc
et transibit/et nichil impossibile erit vobis.
If your fayth were lyke vnto a mustarde seede corne/Whi-
che is lytell in quantyte betokenynge mekenes/it is also
bptyng and sharpe in the mouth/ sygnifyenge feruente
charyte/ye myghte saye vnto a mountayne remoue and
go from hens/and anone at your comaūdement it sholde
so do/no thyng sholde be to you impossyble. Good lord
of Whome had the appostles soo grete fayth but onely of
the. They sayd. **D**omine adauge nobis fidem
Lorde encrease our fayth. for as moche as thou arte the
same god and a lyke plenteuous in mercye as euer thou
were/no wthe we mercy vpon thy chyrche afresshe/for it
is tyme so to do/lyth our fayth begynneth to fayle & ware
scante. Make perfyte the buyldynge of it. Graunte that
it may shyne in glorie. Augment and encrease the fayth
of thy chyrche/Wherby it may be graciously herde of the/
and werke meruaylles/to the intent that all people sholde
fere thy blessyd and holy name/and kynges of the erthe
biede thy glorie. Soo that in conclusyon all the worlde
may loue the/ worshyppe the/and fere the. Sayenge.
Quia dñs edificauit syon que nūc videtur

in gloria sua: resperit in oratione humili &
nō spreuit precē eorū. Our lord hath edifyed & buyl
ded his chyrche strongly vpon a sure foundacyon Whiche
now is sene in welth & glorie endued With many noble
vertues/ he hath also loked vpon þ prayer of meke people
& graūted theyr peticyon. ¶ Now solo Weth the seconde
parte Wherin We be taught to moue the goodnes of god
vnto mercy/ by the euerlastyng remembraūce of his be
nefeytes. Of a trowth a grete parte of recōpence for a good
tourne done to ony persone is not to forȝete it / but rather
haue it contynually in remembraunce. One of the gretest
vnyndnesses that may be is this/ yf We forȝete and put
out of mynde kyndnes & benefeyt all gentylnes shewed
vnto vs/ no thyng may soner remoue & put aWaye noble
and lyberal myndes from vs. And contrary Wyle he that
Wyll remembre a good turne or benefeyte is Worthy to
haue gentylnes & lyberalite shewed to hym. And What
shall We do/ What recōpence shall We make for the grete
benefeyte gyuen to vs / that is to saye / for this mercyfull
ereccōn & buyldyng of crystes chyrche/ to thentent it may
euer be had in memozy/ not onely of vs/ but also of all that
shal come after vs/ We shal Wryte this benefeyte/ & so leue
it in perpetuall memozy. This is the moost sure Waye of
all other to cause a thyng longe to be had in remembraūce
that they Whiche shall come after vs may knowe þ very
trowth of the grete goodnes & mercy of god shewed in our
dayes. For Moyses lefte in holy scripture many merua
lous and wonderfull thynges the Whiche almyghty god
Wrought in hym for the erudyon of the Jewes. And yf
he had not so done perauenture We shoulde now not haue
had knowlege of them. Also the holy euāgelystes lefte be
hynde the gospelles Wryten by them of crystes myracles

the Wed here in the erth/ever worthy to be had in mynde
Whiche perchaunce We shold not haue knowen yf theyr
Wrytynges had not ben. Therfore syth our lord god most
benefycyall hath gyuen to mankynde so many grete bene-
feytes/bothe in tholdc la We the tyme of Moyses/ & in the
ne We la We the tyme of cryste our sauour/after that rede-
med man With the moost precyous blode of his onely be-
gotten sone/sofoued & endued the chyrche of cryste With so
hollsome doctryne/ & stablysshed the same by the Wrynge of
so many grete myracles/also by þ deth of many holy sayn-
tes/ferther/syth he is aboute to byynge our soules to hym
by so many dyuers meanes/not Withstōdyng We slppe
downe from his handes ouerthzo Wen & oppressed by the
grete Weyght of our synnes in to the foule clayc and fyl-
thynges of Worldly concupyscences/yf he now Wyl bou-
che saue after so many vnkynndnesses the Wed on our par-
tye to execute his mercy agayne vpon vs/ Were not these
grete benefeytes Worthy neuer to be forgotten. Sholde
they not be cōmended & lefte in perpetuall Wrytynges to
the laude of the grete mercy of god. Therfore **S**cribā
tur hec in generatiōe altera et populus qui
creabit laudabit dñm. Let them be Wryten euer
to be had in mynde of other generacyons that all crysten
people to come here after may by those manyfolde bene-
feytes gyuen vnto vs laude & prayse almyghty god. An
euyl tree may byynge forth no good fruyte/than thus/the
people Whiche is ones euyl dysposed & dzo Wned in the
malyce of synne/ho W may be thought that the posteryte
of them shall be good/Without almyghty god make it of
nought. Our blessyd lord is of po Wer to reyse vp & make
of stones as good people as he Wolde haue. Sythe we
now be Wrapped in so many greuous synnes/the people

Whiche here after shall come of vs can not be good and
Well ordeed/ Without that almyghty god make them of
nought/ & after Whan that people shall knowe by scryp-
ture bothe our fylthynes & theyr owne clennes/ also our
Wretchednes & theyr felcypete. Ho W moche shall they be
boude to god & ho W grete laude shal they gyue vnto him
For of a trowth no man can knowe the valure sufficiently
of a grete gyfte or benefeyte/ Whiche knoweth not ho W
grete hurte other haue suffred for lacke of it/ & also What
domage his selfe sholde endure yf he wanted the same.

Therefore. **P**opulus q̄ creabit laudabit dñm.
all crysten people here after to come redyng & vnderston-
dyng þ grete benefeytes gyuen by almyghty god in our
dayes shall laude and prayse hym in theyr tyme/ & not cau-
seles. But Wherfore shall they prayse our mercyfull lord.

Quia prosperit de excelso scd̄o suo. Surely by
cause he looked downe mercyfully vpon vs from heuen/
Why so dooth not god se all þ We do/ is not euery thyng
naked and open to his syght/ What nedeth than to saye he
looked downe from his hygh holy place/ peradventure by-
cause prospycere is to loke aferre/ truly the more greuously
that synners haue offended and trespassed ayenst almy-
ghty god/ the ferder they be gone aWaye from hym. For
this cause. Syth after the grete innumerable benefeytes
gyuen of oure mercyfull lord/ Where also in maner he
myght haue done no more for vs/ yet We fall contynu-
ally in to euery synne & Wretchednes/ truly this our grete
vnyndnes hath chased vs so ferre aWaye from him that
meruayle it is he Wyll bouchesaue to loke so ferre downe
to our ingratytude done vnto his gentylnes/ Whiche also
brought the people of Istahele out of egypte so meruay-
lously With so many straunge tokens and Wonders cau-

led them to passe a fote thozugh the reed see dꝛye shodde/
Whiche sente doꝛne from heuen aungelles fode & other
wylde foule/curle wes/or quayles/caused water to flow
out of the harde stone for theyr relese / gaue them byctory
of all theyr enemyes/made the fode of Jordan to leue his
naturall course and turne backwarde/dꝛyned & parted
the londe of behest accorbynge to the nombꝛe of the try-
bus and kynredes of Israhell/soo many as were ordey-
ned to haue possession/and soo oftentymes had mercy on
them after they comytted ydolattye / Whiche also called
vs vnto grace/Where naturally we came of the gentyles
and grafted vs in the very olyue tree of fayth/suffrynge þ
naturall bowes of it to be cut a way/the olyue tree sygne
fyeth the people of Jewes. Last he spared not his owne
sone but gaue hym in redempcyon for vs al/not withston-
dyng we unkynde & moost unkynde wout mesure take
no hede thynke not how moche charite of god is shewed
to vs/but forgete & in maner despyse to folowe & do after
our mercyfull lord for his grete merytes vpon synners. O
tough & stely hertes/o hertes more hard thā flynte or other
stone. O grete unkyndnes wherby we are made so ferre
away fro god/þ it is meruayle & in maner aboue all mer-
uayles to knowe him loken so ferre doꝛne in to so grete ex-
tremyte of ingratitude/therfore let these merueylous bñ-
feytes of god be wyte for a cōtynuall remembraunce of all
crysten people to come after vs. **Q**uia p̄sperit de er-
cello sc̄to suo. Who loked doꝛne so ferre: truly our lord
be god Whiche made al thynges of nought & is almighty
he may doo what hym lyke. from what place loked he
doꝛne/veryly from his owne hygh & holy palays. And
whether/in to a lowe & straunge place not halowed/he-
uen is of a grete heygth / namely heuen of all heuens is

so hygh that none aduersarye of god may atteyne or come
theder: it is soo holy that noo spotte of synne may be in it.
And laste it is soo moche inpropered vnto almyghty god
that none of his enemyes may there haue ony parte with
hym. And this erthe whiche we wretched synners doo
enhabyte is not sette vp on hyghe / but do wne in a lowe
place full of synnes and wyckednes in euery parte of it
wherin also deuylles haue domynacyon / whome saynt
Doule calleth prynces / potestates / & rulers of the worlde
and of synfull soules. It pleased almyghty god to loke
aferre do wne from that hyghe place in to this erthe soo
lowe a place. from that so holy a place in to this worlde
a place voyde of all holynes. He loked do wne also from
the place wherin none of his aduersaryes shall be parte
takers with hym in to this so straunge a place where as
his aduersaryes haue domynacyon / where also soo many
grete vnkynndnesses be exercysed ayenst hym. **D**omi-
nus de celo in terram asperxit. Our blesyd lorde
hath loked do wne aferre with his eye of mercy from the
hyghest heuen in to the erth. But to what purpose / what
entent dyde he so / loked he do wne to haue ony pleasure
worldly / or elles to here the voyces of good and ryght-
wyse people whiche lauded and praysed hym. Nay very
ly / but onely to here the cryenges / wepynges & waylyn-
ges of wretched & vnkynnde people. Also to here the way-
lynges of those þe kne we not themselfe whan they were
set in honour and prosperyte / neyther gaue laude & prayse
vnto our lorde god as they oughte to haue done of very
duty / but vtterly put oute of theyr mynde and forgate
his manyfolde grete benefeytes / neyther gaue thanks
for theym but rather fell do wne in to all the fylthynges
and ensacryable pleasures of the fleshe / vnto the grete

by worshipp & shame of almyghty god so moche as he lay
them / What foloweb / almyghty god suffred these people
to fall in to the power of theyr enemyes / they were
ke them prysoners / & so taken bounde faste and
stretched them in bondes ropes & fetters of synne / in
whiche mysery many of our forefaders perished & were
dampned eternally. But when þe posterite of them sawe
theyr destruccions & myseryes callinge to mynde þe good-
nes of god & theyr owne vnkynndnes / they were moche
penitent for theyr offences & myslyuynge / wherwith out
moost mercyfull lord beyng moued of his goodnes to ex-
ercyse mercy / looked downe from his holy place heuen of
all heuens in to the erth. **Ut audiret gemitus co-
peditoꝝ et solueret filios interemptoꝝū.** By-
cause he wolde here the waylynges of prysoners fettered
and bounde with the bondes of synne / & vnbynde oꝝ set
at lyberte the penytent chyldzen / whose forefaders were
dampned / We shall wyte this goodnes of god & put it in
a perpetuall memoꝝye to thentent all that here after be to
come may they we eche one to other how mercyfully our
lorde hath delte with vs / in þe whiche one thinge he shall
rehybyte & they we so grete mercy to vs that it is not possy-
ble for ony tonge to tell oꝝ to be expꝛessed in wordes / not-
withstondynge god that is so ryche & plenteuous in mer-
cy shall thynke it but a lytell / wherfoze he shall adde & en-
crease it moze. This blessyd lord shall not onely delpyer
vs from our wretchednes / but also of his mercyfull lybe-
ralyte / he shall set vs in grete honoures. I can not they we
how a persone beyng in thraldome myghte haue moze
honour than to haue his pleasure & be honoured in the sa-
me places where his capital aduersaryes coueyted moost
to be honoured. The deuylles studyed to gete honour in

the place of their in heuen and in erth. In the erth the
beastly had suffycient experience from Whome they
toke away the honour & worshyppe of god almygh-
ty and charge them to comytte ydolatry. And now they
shalle haue with thousandes of gyles & fraudes / chal-
enge the domynyon and power of this worlde to them-
selve. In heuen also from Whens they were expelled for
pryde / they toke upon them and were aboute to blurpe
the honour of god to themselves / for lucyfer the chiefe cap-
tayne and ryngleder of them (to Whome many other con-
sented) sayd. **Ascendā & ero similis altissimo.**
I shall ascende and be lyke to god. But now to our pur-
pose. Our blessed lord and mayster shall make vs ho-
nourable in bothe places. fyrst here in erth in his chyr-
che mylptant he shall gyue vs power to preche & shewe
the vertue of his moost glourious name to all people vni-
uersally / Whiche shall be a very worshypfull offyce. for
by that saynt Poule was called the chosen vessel of al-
myghty god to here aboute that honourable name / and
boldly shewe it / not onely to the bulgare and comyn peo-
ple / but also to kynges and prynces of the erth. Althow
thynge may be more greuous vnto our enemyes than it.
for they continually blasphemie that moost holy name.
for this grete honour it foloweth. **Ut annunciet
in syon nomen domini.** Our lord shall set the my-
sters of his chyrche mylptant in honour / that they may
shewe vniuersally his holy name to all people. In heuen
also from Whens Lucyfer and all his company were de-
tecte and caste out / we shall laude the name of god with
out ende / and there shewe to his honour his many folde
dedes of merce / gyvinge thanks vnto hym that we
haue scaped by his benefytes / the snare and daungers

of all our capytall enemyes / we shall be exalted in to that
heuenly Iherusalem / from whens they were thowen
downe accordynge vnto scripture. **D**eposuit po-

teses de sede & exaltauit humiles. Almygh-
ty god deposed and put downe from heuen proude Lu-
cifer with all his company and exalted meke people in
to that glorpyous place. More ouer / what soeuer we doo
here in this chyrche mylytaunt / by prayer / laude / or any
suffrage to god / the same is borne vp by his aungelles in
to the heuenly Iherusalem. For the whiche it foloweth.

Et laudem eius in iherusalem. The aungel-
les shall here vp all our suffrages done to the laude of al-
myghty god in this chyrche mylytaunte / vnto the cele-
styall Iherusalem. ¶ Whan our lord hath delpyered vs
by this maner from the bondes / fetters / and all bondage
of our enemyes / and made vs able in vertues for to pre-
che and shewe his blessyd name vnto all his people / than
doubteles not onely the comyn people / but also kynges
and prynces shall come togyder in one to serue and laude
almighty god. ¶ Than blessyd lord shall the people fere
thy name / and all kynges shall drede thy glorie and ma-
gnificence / that is for to saye / Whan our lord of his good-
nes shall chaunge and tourne the softe and syllyper duste /
synnypenge wretched synners in to tough erthe by we-
pyng and true penaunce for theyr synnes / and after that
make them harde as stones by brennyng charyte / apte
and able for to suffre grete laboures in the wyng bold-
ly thy glorpyous name thorough out all the worlde / spre-
dyng and folowyng ouer al the doctryne of thy gospelles
foryng also example of good and honest conuersacyon /
to thende that all the people in this worlde may be ga-
thered in to one flocke / and the chyrche to be knytte togy-

der in one sayth hope & charyte: Wherfore this is added.
In conueniendo populos in vnu et reges
vt seruiant dño. If it wolde please our lord god to
shewe this grete goodnes & mercy in our dayes the me-
moryall of his so doyng ought of very ryght to be leste in
perpetuall Wrytyng neuer to be forgotten of all our po-
steryte that euery generacyon to come myght loue & Wor-
shyp hym tyme Without ende. But in soo moche as noo
thyng in this lyf can be ferme & stable Without the helpe
of god: therfore in this thyrde parte We are taught to ma-
ke our peticyon vnto our blessyd lord that he vouchesaue
of his goodnes to susteyne & holde vp his chyrche im-
ptaunt in the same ordre & course that We haue spoken of
to thentent after þ Journey performed in this lyfe it may
the sooner ascende & come to the yerres Whiche euer shall
endure in heuen. Truly or euer this ordre & course of this
chyrche imptaunt be fynnyshed accordynge as We haue
shewed shall be so many anguysshes & tribulacōns in the
sayd chyrche of god as neuer Was sene or herde before vn-
to this day: Whiche thyng cryst our sauour Wytneseth
sayenge. **E** runt dies ille tribulationis tales
quales nō fuerūt ab inicio creature quā cō-
didit deus vsq; nunc neq; fient. Holy interpre-
tours of scrypture saye there Was neuer so grete pertur-
bacyon before tyme / neyther shall be here after as is to co-
me in the tyme of Antecryste / in Whiche tyme shall be soo
grete trouble & sorow amonge crysten people that With-
out our lord deliuer them & put to his helpe the sooner
almost all shold peryshe. For hymselfe sayd. **N**isi bre-
uiasset dñs dies nō fuisset salua omnis caro
If almyghty god had not ordeyned the tyme of antecryst

to be shorte/no man almost than beyng alyue sholde be
saued. Thus our moost lounge mayster Cryste gyueth
monycyon vnto his chyrche mylptaunt here in erth of the
trybulacyon to come / lest perauenture sodeynly vnbe=
wares it fall in decaye. And though it were sozowfull &
gretuous for the chyrche to here these sayd woꝝdes/neuer
theles comforte myght ryle agayne by an other sayenge
of our sauour. **Ecce ego vobiscū sum omnibus**
diebus vsq; ad cōsumationē seculi. Beholde I
am with you cōtynually vnto the woꝝdes ende. And in
an other place he spake these woꝝdes folowinge whiche
pertheyne moze vnto this mater. **Sed propter electos**
quos elegit breuiabit dies. God shall make short
the tyme of antecryste for the loue of his electe people/lest
they by the gretenes of that trybulacyon sholde fall from
the trouthe of crystes sayth. For these woꝝdes of almyghty
god it is no meruayle yf our moder holy chyrche ones set
and ordzed in the course of vertue & in the waye of ryght
wyse cōuersacion/desyre to knowe the ende of her labours
and trauayle / also the shortnes of her dayes/wherfore it
foloweth. **Respondit ei in via virtutis sue: pau**
citātē dierū meorū nūcia michi. None doubte of
this was wyten of Syon/and as we sayd Syon sygne
fyeth the chyrche/therfore the chyrche mylptaunt stablyf=
shed and edyfyed in vertue to the vttermoste/beyng in
mynde the woꝝdes of Cryst for the trybulacyons to come
maketh and were to hym in the course of her vertue desy=
ryng to knowe the shortnes of her dayes/and where as
prayers made vnto god for a good entent may not be vn
profytable/therfore in this cause the chyrche asketh helpe
of god. For cryste sayd. **Vigilate itaq; omni tē**

poze orātes vt digni habeamini fugere ista
oīa que futura sūt. & wake & be alwaye in prayer
ye may be worthy and able to flee these troubles to come.
Whan a shyppe is ones set in course to seyle vpon the see
yf in y^e meane season a sodayne tempest of Water or Wynde
come ayens y^e shyppe/it sholde be a grete impedymēt
vnto the goynge forthwarde / so Without doubtte Whan
the chyrche mylitaunt shall be dyrected by almighty god
in the Way of vertue yf in the meane tyme grete tempest
of temptacyons & many stormes of trouble mete sodaynly
& come directely ayens it/grete hurte & let sholde folow
in the passage. For this cause/the chyrche haupinge know
lege before by our sauour cryst of y^e trybulacyōs to come
also that prayer is the onely remedy for y^e same/maketh pe
tycyon to god y^e her course be not Withstande & letted/ney
ther to be called agayne in the myddes of her Journey by
those trybulacyōs/sayenge. **Ne reuoces me in di
midio dier meor.** Blessyd lord sayth our moder ho
ly chyrche suffice me not by these trybulacyōs to be called
agayne in the myddes of my Journey/in y^e myddes of my
dayes/so many perylls & Jeopardyes be vpon y^e see/that
Who soeuer shall seyle ouer it must nedes be desyrous to
come vnto an hauen/namely to y^e hauen Wherin is tran
quyllite & rest Without peryl. Lyke maner it is in y^e grete
see of this Worlde/for in it be so many sodayne stormes &
peryllous blastes of temptacyōs to mete vs on euery syde
that syth the porte Where vnto We be goynge is of soo
grete surete/no meruayle though the chyrche mylitaunt
desyre and make haast to come vnto it. Also it is greuous
vnto the sayd chyrche / yf at any tyme the passage sholde
be flaked or put abacke comynge vnto that quyet ha
uen. Therefore is no pleasure in this Worlde to cause it re-

mayne/Why: for it percepueth well that no thyng be-
der the sonne is stable. All is but vanytee. One genera-
cyon gooth / an other cometh. They that were afore our
tyme be now passed and gone. And no man percepueth
the gret sorowage whiche we suffre by the absence of ma-
ny of theym. Who is now so stoburne and euyl wylled
that his herte coude not melte and be kyndeled with the
fyre of charyte / yf he myght here the appostles preche / se
the constaunte fayth of martyrs / and haue at hande the
holy conuersacions of confessours. If now were so ma-
ny sayntes yet aloue in the chyrche as were before in ty-
me paste / that every one of vs myght be in theyr compa-
ny whan we wolde / It is not possyble to shewe what
pleasure we sholde haue in theyr holy prechynge / con-
staunce of fayth and holy conuersacions / also what good-
nes we sholde purchase vnto soules by the reason of the
same. Than of a trouthe we sholde be desyrous to come
vnto that porte where noo successyon of generacyon is /
but all eternyte without chaunge / as in heuen where al-
myghty god is resydent. For this our moder holy chyr-
che prayeth þ she be not letted nor called a way by world-
ly temptacions from the begynnynge of her Journey /
saynge. **Q**uoniam a generatiōe in generatiōe an-
ni tui. Here in the erth is byuyllyon of generacions from
one vnto an other / whan one is goynge / an other cometh
But good lord there is none suche where as thou arte /
for thy yeres thy tyme shall euer endure. Thyne eternall
contynuaunce shall be moche more excellent and moche
sette aboue the perduraunce of heuens / or of the erthe.
Of the erthe it is sayd thus. **G**eneratio preterit
generatio aduenit: terra autē in eternū stat
Generacyon gooth / generacyon cometh / the erth stondeth
A.ii.

7
euer/but almyghty god Was afore the erth. We se also the
erth taketh his goodnes & persecucion of an other/ & is the
sonne. For in the absence of the sonne the erth is deed and
in maner naked Without ony comforte/ & at the comynge
agayne of the same it is cladde & couered With all maner
of fayrenes. Than thus / that thyng Whiche taketh his
perfeccon of an other must nedes Without doubte re-
ceyue his essencypall beyng of an other / the erth dooth in
lyke maner as We haue the Wed/therfore he hath his be-
yng of an other/ & that thyng of Whome he had his be-
yng must nedes go before and contynue lenger than it.
The maker & begynner of the erth Was almyghty god/
As it foloweth. **I nitio tu dñe terrā fundasti.**
Lorde thou made the erthe in his begynnynge / therfore
god Was before the erth / & not onely before the erth / but
also before heuens. For We se and beholde the mone som-
tyme full of lyght & somtyme Without / Whiche lyght she
receyueth of the sonne / of Whome also all other sterres ta-
ke theyr lyght. The sonne gooth somtyme from vs / & ano-
ne it cometh agayne / now it ryseth & anone it gooth do-
ne / not Withstandyng he kepeth his course Without fayle
Of Whome receyueth the sonne his course / verely onely
of almyghty god / for by the cōmaundemente of hym it is
borne aboute in the orbes aboue / lyke as other celestyall
bodies be . For a conclusyon it foloweth / all these haue
theyr ordre & beyng of almighty god. **Et opera ma-
nuū tuarū sunt celi.** Good lord thou onely made the
heuens / & of the they haue the naturall course in theyr mo-
uynges. By this We perceyue for a trouthe that heuen and
erth had theyr begynnynge & instytucion of god / they en-
dure and contynue onely by his meruaylous power / also
they shall haue an ende of this condycyon they be in now

Whan it please god. For it is wyrtten. **Celū et terrā**
transibunt. Heuen & erth shall haue an ende. Omer-
uaylous blyndnes of mortall creatures whiche wyl not
suffre vs to loke vp & remembre the eternyte of yerres to
come. Wherof shall be none ende. syth the tyme of our lyfe
is here so shorthe & soone passed a waye / & all the worlde
lyke wyse shal soone be at an ende. Why do we not spede
vs hastely to come vnto that rest of eternyte whiche may
be obteyned by our lytell and shorthe labours here / rather
than folowe the voluptuous pleasures of this worlde /
wherby we shall come in to euerlastyng defatygacions
and werynesse in hell. For where almyghty god is resy-
dent all thynges be good / whose goodnes is inenarrable
and euerlastyng. Every thyng in this worlde is caduke
transytory & momentanye / all voluptye in this lyfe endu-
reth but a shorthe season / no generacyon shall longe be per-
manent. Heuen & erth shall haue an ende / wherfore it fo-
loweth. **Ipsi peribūt tu autē permanēs.** He-
uen & erth shall perysse / but thou good lord arte euerla-
styng / how shal they perysse & be at an ende: truly none
other wyse but they shall be chaūged in to an other condy-
cyon than they be now in / heuen shall be newe / & the erth
also / as moche to saye / both shal be chaūged & made newe
lyke as our bodies after the generall resurreccyon shal be
in an other condycyon / not that heuen & erth shall haue a
newe substance / neyther our bodies / but a newe condy-
cyon of substance / theyr condycyons shall in maner be olde
& worne / & for that they shall chaunge & do a waye theyr
olde condycyons / lyke as we myght saye / they shall do of
theyr olde garmentes & doo vpon them newe. The pro-
phete sayth. **Oēs sicut vestimētū veterascent**
All shall ware olde lyke as dooth a garment. Not with-

condyng they shall be chaunged ne we / & set in a better
condycon than they were in before. Saynt Peter sayth
Nouos. n. celos & noua terra expectamus
We desyre a ne we heuen & a ne we erth / none other wyse
ment / but in a ne we condycon of substaunce / lyke as in
chaungyng our clothes / We do of the olde & put on ne we.
So the heuens after theyr olde condycons taken a way
shal be rene wed in to a ferre better maner / they shal be co
uered with a more noble couerynge by þe comaundement
of god / It foloweth. **E**t sicut optoriū mutabis
eos & mutabunt. It is accordyng to reason þe euery
thyng create in ordre at þe last must nedes attayne vnto þe
thyng whiche is moost hygh in perfeccion / of Whome &
by Whome all other doth depende & haue theyr origynall
it selfe dependeth of no thyng but may haue all þe þat
of it selfe suffyfyng thyselfe haboundauntly nedynge no
thyng of any other / & al other hath nede to it / as we man
as other creatures vpon the erth. The erth also heuen & al
thynges conteyned in þe circuyte of the heuens haue nede
to it. The generacions of men shold not longe lyue yf they
were not nourished wth the fode & fruyte þe groweth vpon
the erth / also they coude not be brought forth but of þe erth
It selfe erth sholde al way be bareyne & without fruyte yf
it receyued no moysture & hete fro heuen. The inferiour
orbes in the heuens be ledde aboute in theyr course by the
fyrst orbe. And laste the fyrst orbe hath all his vertue and
strength of almyghty god encreaser of all thynges. For
as moche as a myghty god hath noo thyng aboue hym
Wherof he myghte take any thyng for his perfeccion
therfore he is moost hygh / moost persyte / all good / and in
selfe goodnes / haunyng euerlastyng perduracyon / with
oute begynnynge / Without ende / before euery thyng

and cause of alle thynges / of Whome every thyng re-
ceyvethe his perfeccyon and is made of nought / Whiche
gaue vnto all creatures apte and conueniente strength /
and may take it awayne Whan his pleasure is soo to doo /
Not Withstandynge he is alwayne one immutable and
Without transmutacyon in all his actes / Wherefore it is
spoken vnto hym. **Tu autem idem ipse es & an-
ni tui non deficient.** All erthly thynges be mutable
and shall haue an ende / but thou good lord arte alwayne
one Without chaunge / & thy peres shall neuer fayle / thou
arte euertlastynge. Than syth our blessyd lord is auctour
& maker of all thynges also hath dystyncte & ordred them
in so meruaylous good ordre / made saynt & erth With her
bes / trees / & With bestes the Waters With fyshes / the ayre
With byrdes / and the heuens With sterres. In all these is
grete pleasure & sayntnes for our bodyly eyes to beholde.
Our best & moost benygne lord god made all these comyn
bothe to ryght wyse & vnyght wyse people / for his fren-
des and for his foes. **Qui solem lunam facit oriri
super bonos et malos.** Whiche maketh his sonne
to shyne & shynge bothe vpon good people and euyl. For
as moche as our blessyd lord hath gyuen vnto all these
cadyke and transytorye thynges soo grete sayntnes as is
daye perceyued and sene / how grete beaute and bryght-
nesse shall we thynke hath he gyuen vnto these eternall
places Wherin his selfe is enhabytaunt and abydynge.
Syth he hath endeWed the hous of men / that is for to
saye this Worlde With so many comodyties / how moche
more hath he ornate his owne place and royall habyta-
yon. And laste / syth he hath gyuen vnto this noughty
Worlde so many grete pleasures / comen bothe vnto his

freundes and his enemyes nedes must be sette more good
lynesse & pleasures Where lpyght is inaccessible Whiche
no tonge can expresse neyther mynde thynke prepared &
made redy in his place celestyall to his freundes that serue
hym dylygently & louyngly in this lyfe. The chyldren of
our moder holy chyrche Whome the mynystres & seruaūtes
of almyghty god hath regenerate by the wordes of
the holy gospel shall without fere or drede be inhabytaunt
& abydinge in this holy place. Wherfore the chyrche sayth
vnto god. **Filii seruoꝝ tuoꝝ habitabūt.** The
chyldren of thy seruaūtes shal be pmanent in thy sentuary
Lo in these wordes the chyrche vseth mekenes & lowly-
nesse callynge the inherytours of heuen not her chyldren
but the chyldren of the seruaūtes of god. For saynt Poule
Whiche named hymselfe goddes seruaūt called those peo-
ple Whyche he gate by prechyng of Crysstes lawe his
owne dere chyldren / sayenge. **Ut filios charissi-
mos inuocō.** I warne you my dere chyldren / & why
he so named them the cause foloweth. **Per euāgelii
ego vos genui.** I haue gotten you by prechyng the
holy gospell of cryste. The seruauntes of god that preche
and teche his holy doctryne be named fathers / the chyrche
a moder / & all true crysten people be called chyldren / Whi-
che after this lyfe shall abyde euerlastyngly in the sentua-
ry of god amonge those inestimable pleasures. **Et se-
men eorū in seculū dirigeſ.** And the sede of them
that is to saye theyr good Werkes shall be dyrected vnto
heuen eternally / no man in this lyfe is so stedfast in well
doynge / but somtyme may erre. The holy man Job sayd.
Terebar omnia opera mea. I fered all my wer-
kes. I knewe not what state I stode in. Saynt Poule

also sayd. **Qui stat videat ne cadat.** He that thin-
keth hymselfe in the state of grace/let hym be ware lest
he fall from it. But Who so euer shal be assumpte in to the
heuenly Iherusalem shall be sure neuer moze to synne/he
shall so be confirmed by grace that neuer after he shall of-
fende/but What soeuer he doth than shall be good & right
wyse. The sede of good crysten people/that is to say theyr
good Werkes shal be lyfte vp in to heuen eternally. Now
let vs make an ende of our sermon beschynge our moost
mercyfull lord god that he vouchesaue to loke vpon the
mystry of his chyrche mylytaunt With the eye of his mercy
somtyme set in it Worthy & able ministres that may turne
all the Worlde vnto the fayth of cryste/makynge the sede
of the chyrche innumerable. And in conclusyon y chyrche
ones set stably in y course of vertue be not letted nor caste
abacke in her Journey/but shortly may ascende to y eter-
nall pleasures of almyghty god in heuen Where the true
chyl dren of our lord shall be permanent Worlde With-
out ende. Amen.

**De profundis clamaui ad te dñe:
domine exaudi vocem meam.**



Every synner brekyng the comaundement of
god gooth a waye from hym/ & dra Weth back-
warde in to many grete & peryllous depe daun-
gers/ fallynge do Wne moze & moze to warde y
horrible pytte of hell/ Whiche thyng holy scrip-
ture hath shewed figuratyly in the story of the mophete
Jonas/ describyng certayne degrees & ordres of his dys-
t. i.

ceacions/Whan he dyde breke the comaundement of god
And we shall here marke a note. vii. poyntes in the same
orde as they be there shewyd. fyrst Whan Jonas bre-
kyng goddes comaundement turned hymselfe a Wape &
fledde from the face of god. Seconde Whan he Wente to
a towne named Joppen nygh to the see/Where he hyred
a shyppe couenient to passe ouer on his Journey. Thyrde
Whan he entred the shyppe/and as scripture sayth came
downe in to it haupnge monycon by þe lodeyne ryllynge
of grete tempestous stozme/not withstandinge Wold not
returme to londe. fourth Whan he Wente downe in to þe
holowe & lowest places of þe shyppe there slepte soundly.
fifth Whan he was cast out fro them in to the lutyngge
see. Sytte Whan he was deuoured & swallowed downe
in to the lowest part of a grete Whalles bely. Seuenth &
last/ys in all these trybulacions he had not shortly remem-
bred almyghty god & he socoured by his helpe/coude not
haue scaped/but anone as he had ben dygested in þe grete
fysshes bely shoulde haue ben boydded out from hym in ma-
ner of dunge/& so slpye downe in to þe botome of þe grete
see. These. vii. degrees of the fall of Jonas from god by
brekyng his comaundement/sgnify vnto vs the dyuers
fallynge downe of the synner/Wherby he gooth lower
& lower from one degre to an other in to dyuers peryles
of depnelles. ¶ It forceth not for our purpose at this sea-
son though Jonas in holy scripture signifye crosse. for
one & the same thyng by a dyuers consideracyon may be
taken figuratyuely for two contraries. Somtyme in ho-
ly scripture the lyon signifyeth crosse/and somtyme by
the lyon is signified the deuyl/as in the epylle of saynt
Peter. *Quand leo rugiens circuit.* It signify-
eth crosse as in the apocalypse. *Vicit leo de tribu*

Juda. What thynges be more contrarie than god and
the deuyl. For as moche therfore as one thyng may be=
token crosse and the deuyl. Why may not Jonas somtyme
sygnifye crosse and somtyme the synner. But lette vs
procede that we haue begon. We shall marke and consy=
der in what maner the degrees of Jonas fallinge do wne
from god may be correspondent and sygnifye the degrees
of the synners dyscencyons from god by synne. The fyrst
degre goynge in to synne is consent of the mynde. With a
deliberacyon had before to any thyng forbidden by the
lawe of god. For a more open declaracyon this shall be
an example. Peraventure here is a yonge man yet chaste
of his body. the remembraunce of a fayre woman cometh
to his mynde. he dooth not withstonde it. but besyde thyn=
keth on her beaute. and setteth his mynde for to haue his
flesshely luste of that same woman. and at the laste con=
senteth for to haue adoo with her. yf that he myght haue
oportunyte and leyser. This consente of the mynde is
deedly synne. all be it that he neuer haue his purpose in
dede. Ihesu crosse oure sauoure saythe in the gospels.
Qui viderit mulierem ad concupiscendum
eam: iam mechatus est eam in corde suo. He
that beholdeth a woman consentynge in his mynde for
to haue his luste of her yf that he myght. the synne is com=
mytted in his herte. and by that same consente onely he
synneth deedly. If that he than dyed without any pe=
naunce he sholde be dampned for euer. But the cogyta=
cons whiche come sodenly vnto the mynde be they ne=
uer soo vncleane yf that we consente not but repugne a=
gainst theym as moche as we may be noo deedly syn=
nes. nor noo venyall often tymes. and we also shall haue
it. ii.

grete profyte by stryuyngge ayenst them not consentynge
at any tyme/he that setteth his minde more vpon a Worl-
ly creature or pleasure than vpon god/turneth hymselfe a
Waye from his maker/solo Weth a dooth after þ Worldly
thyngge contrary to his la We/Whiche is called the vnla W
full consent of the mynde. He fleeth from god/lyke as Jo-
nas hauynge in cōmaundement to go vnto the grete cyte
of Ninue fledde/dysobeyed/a Wolde not doo as he was
cōmaunded. It is Wryten of hym thus. Almyghty god
sayd to Jonas/ryse a go to the grete cyte of Ninue preche
and tell them that theyr malyce and synfull lyuynge is co-
men to my knowlege. Than Jonas rose dysobeyed that
cōmaundement a fledde from the face of our lord. Thus
ye perceyue how manifestly the fyrst fall in to synne whi-
che is consent agreeth vnto the fyrst fall of Jonas. ¶ The
seconde degree of the synners fall is the study and besy ser-
chyngge for tyme a oportynyte Whā he may fulfyll his pur-
pose in dede/for at suche season as the synner besyeth hym
selfe how a by What meane he may accomplishe þ synne
Where vnto he hath cōsented before/than he falleth do W
ne one degree deper a his synne is more greuous than it
was onely by consentynge. In his so doyng he hepeth
synne vpon synne / and maketh the fyrst spotte of it more
blacke/more foule in the syght of god than it was. Truly
it is a generall rule Whan a synne ones purposed by con-
sent in our mynde is deedly/What soeuer We doo for the
accomplishment of the same is also deedly synne. An ex-
ample / perchaunce þ hast decreed With thyselfe (yf thou
myght cōueniently) to vse thy body after the sensual lust
and pleasure With a certayne woman / also goost aboute
and procurest by many meanes to fulfyll the same in dede
eyther by Wantonnesse of Wordes/by Wanton lokes/ga-

lant appareyle of thy body/by ofte gyuynge gyftes or any
other al way What euer thou do in full purpose of y same
be it neuer so lytell yf it were but y lystynge bp of stra we
is deedly synne. This seconde degre of y synners fall is fy
gured by y secōde acte of Jonas Whā he Went to Joppen
a to Wne nygh the see/there hyred a shyppe to thentent he
myght Judassy flee from the face of our lord god/of his so
doyng scripture speketh by these wordes. **E**t descen
dit ioppen ⁊ inuenit nauē emittē in tharlis
et dedit nauilū eius. Jonas Went do wne to Joppen
there foude a shyppe goynge to warde y coultre of tharlis
⁊ hyred the same. ¶ The thyrde degre of the synners fall
is fulfylling of his purpose y he hath ben aboute so longe
to accomplishe. Consent is euyl/the besy meane to fulfyl
his purpose is worse/⁊ thaccomplisshement of y synne in
dede is worse of all for. iiii. causes/ fyrst for the longe conty
nuance/ seconde for y more lust ⁊ pleasure had in y offence
⁊ thyrde for y grete hurte y cometh by it / bothe of soule ⁊
body. A man doyng a trespassse ayenst almighty god ⁊ lye
longe in it offendeth more greuously than yf anone as he is
fallen do wne by synne Wyl ryle agayne / that persone is
lesse blame worthy whiche shortly after cōsentyng Wyl
restrayne hymselfe than longe so to cōtinue/⁊ in cōclusyon
fulfyl his purpose. The immoderate lust ⁊ pleasure of the
body is made more greuous by fulfylling of it in dede/
than it sholde haue ben onely be thought or consent. For
all though y mynde be set on bodyly pleasure wherby the
soule is sore bered/⁊ after bothe body ⁊ soule cōsent to the
same y synne is grete/ but in cōclusyon yf thaccomplishe
ment of the same be excercysed in dede it is made moche
more greuous/ for by thought ⁊ consent onely the soule is
made foule/⁊ by the dede both body ⁊ soule is corrupte/⁊

many tymes. Wo bodys as by the synne of fornicacyon.
This thyrde degre is figured by the thirde acte of Jonas
for as þe synner fyrst synneth meanes & than doth the dede
so Jonas fyrst foude the way & meane to hyre the shyppe
& after entred in to it. As scripture sayth. **E**t descēdit
in eall. He came do wne in to the shyppe. And lyke as
many tymes whan a persone hath greuously offended a-
none is lmyten with thabominacyon of his synne all be
it he wyl not restryne by þe godly monycyon/so anone as
Jonas was entred in the shyppe grete tempest arose on þe
see notwithstandinge he wolde not retourne to londe. The
fourth degre in the fall of the synner is þe custome of þe same
the more þe a synner accustometh hymselfe in synne þe more
greuous & deper is his dyscencyon to warde the pyt of hell
all though he perceyue it not/for by lytel & lytel he synneth
in to þe fylthy pleasure of it/euen as an hors the softer myre
or cley he waltreth hymselfe in the more easely he lyeth &
enpynteth deper his synnylytude in it/but whan he is a-
bout to ryse agayne the softenes of the cley wyl not suffice
to take holde wherby he might be assysted. The custome
of nature is moche lyke/for naturally we must vse mete &
drynke in hūgre & thurst/ & other in lyke wyse as we haue
be customably vled vnto. This fourth degre is more gre-
uous in the syght of god than is one dede or ones doyng
of a synne. Perauenture one offence/trespasse/or fall may
be excused bycause that a man of hymselfe is so frail. for
it is sayd. **H**umanum est cadere. The proprete of
man is to fall. **S**ed pgerere in lapsu & pseuerare
diabolicū ē. But to lye longe & contynue in synne is ap-
propred to the deuyl. whan the deuyl hath entyled any
plone to this poynte of cōtynuaūce/he hath than brought
hym in a sadde & sounde slepe/that stante can awake for

any callinge or noyse. This degre of the synners fall is re-
presented by the fourth acte of Jonas whiche perceyued
a grete tempest cominge/all be it he wolde not returne to
londe/ but Wente doWne in to the lowest partes of the
shyppe & there slepte soze/of his so doyng scripture sheweth
sayinge. **Descēdit in interiora nauis et
dormiebat sopore graui.** Jonas descended in to y
lowest partes of the shyppe there slepte soundly. So after y
synner be comen in to the custome of synne goth doWne &
in maner slepeth in it. The fyth in the fall of the synner is
whan he reioyseth & maketh boiste of the synne that he comitted/
where of very ryght he sholde be ashamed/and
fere the paynes of the lawe ordeyned for open synners.
Suche persones be bothe without fere & shame. They
shew openly & many tymes in comyn tauerne to other
of lyke disposicion/theyr ygnominious & shameful offences
makynge grete crackes how wyckedly they haue done/
with y woman & with that/ & perauenture wyl sclaunder
her whiche they neuer touched. Thus they make open
vaunte of themselves to the entent other sholde laude & prayse
theyr wyckednes. Of whome may be spoken y sayinge
of the prophete Osee. **Profūde peccauerūt.** They
synne depely/ & soo depely that our sayour compareth that
scanderous the wyng of theyr wyckednes vnto y fall
of hym whiche slippeth doWne to the botome of the see.
**Ut ilius ē illi si lapis molaris imponatur
circa collū eius et proiciat i mare.** It shold be
better and more profitable for the synner yf a myll stone
were hanged aboute his necke & so caste in to the see than
openly shew his synne by boystinge or crabyng. The fyth
acte of Jonas is correspondent to this degre whā he was

cast in to the see & drowned in the Waters. So these grete
abhomyable synners that make boiste of theyr vngra-
ciousnes be drowned bitterly in synne/ouerwhelmed With
the manyfolde flodes of it. The fyrte degre is Whan the
synner Wyl defende his errour & impugne apenst vertue
they haue so longe vled & accustomed themselfe in byp-
ous luyng/so longe made theyr baite of theyr so doyng
that it seemeth to them as no synne/ & by all meanes þ may
be foude/ procure & be aboute to cause all other to thynke
the same. O grete & deedly profoudyte of synne/ Whan a
man is fallen do Wne to this degre he despyseth & bitterly
forsaketh all holosome monycyons Wherby he myght be
brought agayne vnto the ryght Waye of good lyfe. Sa-
piens sayth. **I**mpius quā in profundū malorū
venerit cōtempnit. Whan the synner is fallen in to
the depnesse of synne than he despyseth all holosome reme-
dyes & correccōn for the amendment of his synful luyng
he wolde haue euery persone to be of his maner/also Wyl
not suffre þ lyfe of Wycked folkes to be reprovēd & spoken
ayenst/neyther þ greuous Woundes of his soule to be tou-
ched in ony condycyon/the sytier Whiche is of this maner
the deuyl hath all hole in his possessyon & power. Saynt
Johñ she Weth þ our aduersary þ deuyl gooth aboute ser-
chyng Whom he may deuour/but no W If ere he nedeth
not so to do/for his purpose in maner is all redy fulfilled/
he hath deuoured & swallowed many in to þ lowest part
of his bely. This fyrte degre is Well shewed by the fyrth
acte of Jonas Whan þ grete myghty Whalle deuoured &
swallowed hym do Wne in to þ byle & lowest parte of his
karkesse. In lyke maner these obstynate & abhomyable
synners be bitterly deuoured & swallowed do Wne of our
grete enemy þ deuyl. The seuenth degre is to despayre of

the grete mercy of god whiche is moost depe/moost perpl
lous of all other/ & nerte to þ horryble pytte of hell / yf ony
creature be fallen do wne so depe þ he despayre it shall be
very hard for hym to cyle agayn. Saynt Crisostom sayth
Desperatio nō suūit peccatozē post lapsū er.
urgere. Despayre wyl not suffice a man whan he is fal
len do wne to rise agayn / it is like a depe pyt whose mouth
is stopped bp With a grete stone so þ no thyng may gete
out but yf þ stone be remoued / the couerynge of this depe
pyt desperacyon may not be taken a way Without strōge
& stedfast hope in the grete mercy of almyghty god / of the
whiche superhabōūdait mercy we haue so moche spokē
in þ other psalmes befoze that yf grete plente of scrypture
were not which by & by in euery place prayseth & eralteth
this grete mercy I shold be fered lest no moze coude be spo
ken of it. Then syth this mercy is neuer boyde but alway
spoken of in scripture in euery corner it must nedes (as me
semeth) be a grete cōforte to all true penytentes. It is also
aproued by so many perylles & symilitudes / promised w
so many affyrmacōns / & last hath ben so ofte excercysed bp
on so many syfiers / þ of a trouth þ synner is ouer moche ob
stynate / & hard herted whiche can not meke himsele lo w
ly hauynge full cōfydēce & stedfast hope in þ endles mercy
of god / he þ can not synde in his herte to submytte himself
by this maner is dygested & incorporate in to þ substaūce
of þ deuylle euen as mete whan it is digested is turned in
to þ substaūce of fleshe & blode. for amonges all synnes
desperacion is þ thyng þ moost maketh vs deuyllylike &
our cōdicyon lyke to dāpned spirites / for they shall euer be
in despayre / neuer trust to haue forgyuenes. But now to
our purpose / yf Jonas beyng in þ whalles bely / destitute
& wyde frō all helpe of ony creature had not ben socoured

him in to his helye / & so set agayne vpon the erth. These .iii.
dayes lyke wyse as we sayd before sygnefye þ .iii. partes
of penaunce / Wherby synners be deliuered fro þ captiuite
of þ deuyl / fro his tyranny / & restored agayne to theyr frest
lyberte. Our pphete dauid in þ begynnynge of this psal
me bleth a lyke mystery fyrst expresseynge his peticion vnto
god by these wordes. **De profundis clamaui ad**
te dñe: dñe exaudi vocē meā. Fiat aures tue
intendētes in vocē deprecationis mee. In the
Whiche wordes be expessed the .iii. partes of penaunce.
Fyrst he prayeth for contricion sayenge. **De profundis**
clamaui ad te dñe. for confessyon he addeth. **Dñe**
exaudi vocē meā. And thyrde for satisfaccōn. **Fiat**
aures tue intēdētes in vocē deprecationis mee
Fyrst contricion is a grete in warde sozo we comynge fro
the very depnesse of þ herte with mekenes / by a profounde
consyderacion & remembraunce of our synnes. Truly the
depnesse of synne is very grete as it was shewyd before.
And for that cause we must make depe serche in our con
science remembrynge the gretenes of euery synne with
grete humylyte comynge from the herte rote. **Profundū**
est cor hominis. The herte of man is depe / who
so euer cryeth to almyghty god hertely that is to saye from
the depnesse of his herte must nedes be herde. God may
not expulse or forsake the herte that is so penytent & meke
for our prophete sayth in an other place. **Cōtritus**
& humiliatū de⁹ nō despiciēs. Blesyd lord thou
shalte not despyse a contryte herte. And how may the her
te be more contryte & meke as whan of very contricion.
Mekenes & profounde consyderacion of our synnes we

aske mercy & forgyuenesse of almyghty god. & I tell so=
ro we is not suffycient nor I tell penaunce/ but we must
haue grete sorow & grete penaunce whiche maketh a gre
te noyse before our moost mercyfull lord. And the persone
that cryeth to god on this wyse/ With grete sorow & pe=
naunce hath very contrycyon/ he may wel saye. **De pro**
fundis clamaui ad te dñe. Lorde I haue cryed to
the from my very herte rote. But this crye must be softe/
Without noyse of wordes/ it must be in the secreete places
of the herte/ no voyce/ no sounde/ in any wyse shewed out
wardly. Contrycyon is none other but an inward sorow
of the mynde set in the prey place of the herte/ whiche ne
des must goo before confessyon made by mouth/ for truly
confessyon without contrycyon had before profiteth ve=
ry I tell or no thyng. All be it contrycyon is secreete with
in the prey place of the herte/ not withstanding confes=
sion must be made by open wordes/ manifest shewing
of the mynde/ expresse truely & openly euery synne with
the circumstance to a preest/ all colouryng/ saynyng/ &
hydynge of our trespasse set aparte/ whiche can not be do
ne in any condycyon but by spekyng of wordes/ therfore
euery penitent in this seconde place is taught to aske of al
myghty god þ he vouchesaue mercyfully to here & accepte
his confessyon sayenge. **Dñe exaudi vocem meā.**
Lorde here the voyce of my confessyon. We sayd satisfac=
cion is the thyrde parte of penaunce/ whiche is deuyded in
to other thre partes. Almesdede/ fastyng/ & prayer/ amon
ges these prayer is the chiefe/ & in maner all hole satisfac=
cion/ this may be shewed for thre reasons. fyrst by cause
it encludeth the other two almesdede & fastyng. Secon
de it is a sacrefyce of a more noble thyng than any other.
And thyrde it is more comyn/ more lyght/ more easy for

any persone to do. Prayer in it selfe is almesdeede namely
Whan We praye for synners beyng in grete necessytee
and myserye/for by our so doyng We shewe and exerce-
cise our spyrituall almesse vnto theyr soules/ Whiche is
ferre better than any bodyly almesse doyng. Prayer also
yf it come from the herte and mynde as it sholde/ maketh
the body Wery/ feble/ and subgette to the soule Whiche
thyng is specially done by fastyng. Nowe ye may per-
ceyue how prayer includeth the other two partes of sa-
tisfaccyon almesdeede and fastyng. Seconde We sayd
prayer is a sacrefyce made of a more excellent/noble/ and
acceptable thyng before god. for Whan We dystribute
our goodes gyvinge them in almesse to the poore people
a sacrefyce is made of our worldly substaunce to almygh-
ty god. By fastyng We do sacrefyce With the substaunce
of our bodies/ but Whan We make our prayers lyfing
by our myndes to almyghty god a sacrefyce is made of
our soule Whiche is moost acceptable in his syght. Ther-
fore as moche as the soule is better/ more noble & accepta-
ble than is the body or any worldly rychesse/ so moche mo-
re noble sacrefyce prayer must nedes be than is almesdeede
or fastyng. Thyrde We sayd prayer is more comyn and
easy for any persone to do. Every body is not of substance
in ryches to gyve almes vnto the poore/ neyther any per-
sone is so hole & stronge of hymselfe to suffre many longe
fastynges/ but Who is so feble & Weyke in body that may
not at somtyme praye/ truly none/ therefore prayer is more
comyn/ more lyght & easy than is fastyng or almes deede.
And for as moche as it is these amonges the other partes
of satisfaccyon/ our prophete remembreth & teacheth þ pe-
nytent specially in this thyrde place to aske of god sayth-
fully With true hope þ of his goodnes he gyue hede vnto

his prayer. **H**iant autres tue intédètes in vo-
ce deprecationis mee. Good lord I beseeche the gyue
heede to the voyce of my prayer With the eeres of thy pyte
and mercy. This is the some of our hole petycon that our
blessyd lord of his goodnes vouchesafe to accepte our pe-
nauce done With a good Wyll also With true contricion/
confession/ & satisfaccyon/ Wherby We may be defended
sholden bp from the horryble pytte of eternall dampna-
con. If almyghty god be so cruell & vnmereyfull that for
one offence done ayenst his goodnes Wyll not forgyue &
exercyse his mercy Whan We call for it/ perauenture We
sholde take occasyon to leue our pacynce for his sake/ & so
shppe do vone in to the eternall paynes of hell/ lyke as the
Wyle man sayth. **U**e huius qui perdiderunt susti-
nencia. Euerlastynge forso We be to them that haue lost
theyr pacynce Whiche is onely susteyned by true fayth &
hope in his mercyfull forgyuenes/ therefore our prophete
teche vs here to put our stedfast hope & cōfydence in god &
With y same cōforte our soules/ promysynge also y he shal
exercyse his mercy vpon all very cōtryte & true penytētes
Whiche promyse he fortetpeth by .iii. maner meanes fyrst
be the occasyons y sholde cause vs not to haue forgyuenes.
Seconde by the promyse made to euery true penytent/ &
thyrde by his superhaboundant mercy/ Whiche is euer re-
dy to all that Wyll aske it forsakynge theyr synfull lyfe.
The thynges there be Whiche of a lyklyhode shold cause
almyghty god not to forgyue synners. fyrst the gretenes
of theyr synnes. Seconde his ryght Wylnes. Thyrde the
insytucion and ordynaunce of his lawe. But now We
shall shewe that these thre can not Withstande the forgy-
uenes of almyghty god/ but nedes he muste be mercyfull
& forgyue synners be they neuer so greuous namely them

Whiche be penitent & forsofull for theyr mysse luyng
Our Wyckednes shall not Withstonde yf We Wyl be pe
nitent & With a constant mynde amende our lyfe. Elles
all We Were in a peryllous condycyon/ for Whan ony per
sone offendeth ayenst almyghty god/ yf he Were not mer
cyfull & Wyllynge to forgyue his trespasse/ alas all We be
than in grete Jeopardye of dampnacyon/ What shall We
do but fall in to the depe Dungeon of dyspayre. If it Were
she Wed ones for a trowth that god Wold not forgyue syn
ners how myght We kepe our selfe fro desperacyon/ des
payre is none other but Wantynge of very hope & truste
in the forgyuenes of almyghty god. If it so Were that god
Wolde not excercise his mercy / by What meanes myght
We orde out selfe not to fall in despayre. But doubteles it
is not so/ he is mercyfull and alwaye redy to forgyue. for
now be innumerable sayntes in heuen/ not Withstondyn
ge somtyme they greuously trespased brykynge the com
maundementes of god/ & What creature lyueth that neuer
offended. The Wyle man asketh this questyon. **Q**uis
poteſt dicere mundū eſt cor meū purus ſum
a peccato. What persone lyuinge may ſaye my herte is
clene I am Without synne. Saynt Poule ſayth. **O**ēs
peccauē & egerūt grā & inia oipotētis dei.
All Were synners (ſe We excepte) & neded the grace & mer
cy of almyghty god/ Whiche Was graūted & euer ſhall be
to all that Wyl aſke it. This may Well be affirmed deſp
rynge none other example but that We ſpake of before/ yf
herde how metuaylously Jonas Was deliuered by the
mercy of god from the depe daungers that he Was in yf
herde alſo of the many grete Jeopardyes of his lyf that he
Was in/ almoost deſtytute from hope/ thoughte neuer in

maner to haue be socoured and set agayne at lyberte / not=
Withstandynge he cryed to our mercyfull lord / & obtey=
ned forgyuenes. Now thou syner what so euer thou arte
(yf any suche be in this presence) that for the gretenes of
thy synne is fallen in to despayre. Here now the grete of=
fence of Jonas agens our lord god bykyng his comaū=
dement / & yet not Withstandynge by his prayer obteyned
forgyuenes / it Was not denyed / but lyberally graūted. Al
ye knowe ryght wel the more gentylly & mekely almygh
ty god Deleth With any persone / the hyer in degre that he
set hym yf he breke his comaūdementes & more greuous
is his offence. Now soo it is Jonas Was called of god to
an hye offyce / had auctoryte to speke for an hole comyn
Welth / it may be called the state or degre of a possle / Whi=
che in honour is aboue all the degrees of this Worlde he
had also & spyrte of prophecy / a meruaylous gyfte / very
se / we or none be endued With it / the comaūdement he
had Was not by a generall precepte as & offyce of byshop
pes & other Whiche haue cure of soules is generally gyue
to them / but moche more specyally it Was attrIBUTE to hy
by peculer reuelacyon & the Worde of almyghty god. As
it is Wryten in holy scripture. **E** actū est verbū do
mini ad Jonā. Our lord sayd to Jonas / truly a grete
dyfference is byt Wene the comaūdement gyuen by a kyn
ge to any persone by name / & the comaūdement gyuen to
an hole multytude indyfferently. Ferthermore the mater
the besynes Whiche Was comaūded hym to do Was of
no small Weyght / & also he myght haue done it at his ease
Euery man Wyll thinke the mater grete Whe: by & helth
and relese of .xx. C. thousande soules dependeth / so many
Was in the cyte of Ninīue Where vnto he Was sente. He
neded not to make a grete oracyon to perswade the peo=
bb .i.

ple. These few words had ben sufficient for his discharge. Adhuc quadraginta dies & niniue subterret. Within forty days the cite of Ninive shall be destroyed. ye see well the way. This maner was not so dyffuse but he myght haue doot it in the best wyse. Jonas had a bayne & soyl the estimacion regardynge hymselfe to moche he thought almyghty god is so good & mercyfull of hymselfe that as soone as the people wyl forsake theyr errour & knowlege themselves gylty he wyl doubtles shewe his mercy on them / & so shall I euer after be taken as a lyer & neuer after be gyuen credence to my wordes / for this cause he fledde / wolde not obey the comaundement of god / more regardynge hymselfe than þe saluacion of so many thousande soules. All these thynges cōsydered we may well perceyue his grete contempte ayenst god & brenyng of his lawe / not withstandinge our best & mercyfull lord whan Jonas in all his grete perylls remembred his unkyndnes done ayenst his maker and called to hym for mercy / anon he graunted hym forgyuenes. If god had kepte in mynde his unkyndnes / truly he had not so haue ben deliuered / but he of his gentylnes toke more hede to his penaunce than to his offences done before / whiche gentylnes he sheweth to euery synner that wyl forsake his wretched lyfe and aske forgyuenes. If almyghty god were not thus benefycall and mercyfull / neyther Jonas nor any other creature myght escape the danger of fallynge in to despayre. Therefore our pphete sayth
Si iniquitates obseruaueris dñe : dñe quis sustinebit. Lorde yf thou bere in mynde our synnes & wyl not forgyue vs / who may kepe hym from despayre By these we may knowe that our synnes can not withstande the grete mercy of god / yf we be penytent. Now

We shall shew that the ryght wyllnes of god can be no-
ne obstacle ayenst his mercy. ¶ It is requyred bothe of
ryght and equyte a recompence to be made for a trespasse
or unkyndnes shewed to any persone or euer the offence
be bitterly forgyuen. And for y cause a certayne solempne
feest was instytute in the olde lawe by Moyses accor-
dyng to goddes commaundement euery yere to be cele-
brate & kepte / Whiche they named the feest of makynge
clene and the daye of mercy. In that solempne feest cu-
stomably was offred by a certayne generall sacrefyce for
the synnes of all the people. On that daye whan that the
bysshoppe of theyr lawe had haloWed certayne quicke
beestes in an oute hous of the temple. Anone hymselfe
onely arayed with solempne apparayle sholde entre in
the temple / and goo forth to a place in the sayd temple cal-
led Sancta sanctorum / takynge with hym parte of the
beestes blode / Whiche seuen tymes he sholde sprynkle be-
foze the sete of god Whiche they called Propitiatorium / a
place of mercy / wherewith almyghty god sholde be ma-
de more iuste and the sooner excercyse his mercye vpon
the people. Soo for this cause they named that solempne
feest the daye of mercye. Alle this sacrefyce done by the
bysshop in the olde lawe was onely but a fygure. And
as saynt Poule wrote vnto the hebrewes a sygnifyca-
cyon or token of the knowen trouth to come. Therfore
cristen people syth our tyme now is the plenteuous ty-
me of grace we may not be in no worse condycyon than
the Jewes were. In theyr tyme almyghty god was
peased by the meanes of theyr sacrefyce. Now moche
more in our dayes where as grace is superhaboundante
a sacrefyce shall be made the Whiche is of moche more
strength / more vertue / to purge and bitterly doo awaye
vv .ii.

our synnes. Also it shal soner moue almighty god to exercise his mercy vpon vs. Let vs remembre Who is our bysshop/ What is our sacrefyce/ What maner blode it is/ What is the inward parte of the temple / & to What entent all these were ordeyned. The holy doctour saynt Doule sheweth them at large in a meruayllous epistle Wryten to the hebrewes. **C**hristus assistens pontifex futurorum bonorum pampius et perfectius tabernaculum non manu factum id est non huius creationis neque per sanguinem hircorum aut vitulorum sed per proprium sanguinem introiuit semel in sanctam eternam redemptionem inuenta. **C**ryste Ihesu is our bysshop/ his moost precious body is our sacrefyce/ Whiche he offred vpon a crosse for the redemption of all this Worlde. The blode shedde for our redemption Was not the blode of goates or calues as in the olde lawe/ it Was the very blode moost innocent of our sauyour Ihesu cryste. The temple Wherin our bysshop dyde sacrefyce Was not made by mannes honde but onely by the power of god/ he shedde his precious blode for our redemption in the face of all this Worlde/ Whiche is the temple made onely by the hande of god. This temple hath two diuers partes / one is this erth Wheron we be inhabyte/ the other is not yet knowen to vs mortall creatures. First he dyde sacrefyce in the erth Whan he suffred his passyon. After in a newe clothyng or garment/ the besture of immortalyte/ & With his owne precious blode entred in to sancta sanctorum/ that is to saye in to heuen Where he sheweth his sayd moost precious blode before the trone of his fader Whiche he shedde for all synners. vii. tymes. By this holy sacrefyce almyghty god must nedes haue pyte & execute his mercy to all true

penyentes/ & this sacrefyce shall euer contynue not onely
pere by pere as y maner was of Ie wes/ but also it is day
ly offred for our comforte / and euery houre and moiment
our moost stronge socout / Wherfore saynt Doule sayth.

Eterna redēptione inuenta. By it we be rede
med for euer. Euery contryte & true penytent persone not
wyllynge to fall agayne but With a full purpose cōtynue
in vertuous luyng is parte taker of this holy sacrefyce.

As saynt Iohn the weth in his fyrst epyistle.

Eilioli mei hec scribo vobis vt non peccetis sed & si
quis peccauerit aduocatū habeamus apud
patrē ielū xp̄m iustū et ipse est propiciatio p
pctis n̄ris nō pro n̄ris tātū s̄ & totius mūdi

My dere chyl dren in god I wyte to you gyuyng mony
cyon that ye absteyne frō synne / & yf at any season by your
owne nedlygence ye trespasse ayenst god / call vnto Ihesu
crist our aduocate in heuen vnto the fader Whiche offred
himselfe in sacrefyce for our synnes / not onely for ours but
also for the synnes of all the Worlde. All we therfore beyn
ge penytent & sozowfull for our offences past With a full
purpose neuer agayne to trespasse trustynge by the grace
of our lord so to contynue may truste verily that by this
sacrefyce the body of Ihesu crist dayly offred for our re
dempcyon / almighty god the fader of heuen is causid the
sooner to be meke & the we his mercy euer redy to forgyue
as soone as we aske forgyuenes. For that same sayd sacre
fyce is the very mercyfull remedy for our synnes. As it fo
loweth in the same psaline. **Q**ui apud te propicia
tio est. Syth this holy sacrefyce may so spedefully moue
the goodnes of almyghty god to mercy / forgyuenes / & is
the very strength of our penaunce Wherby we may make

vv .iii.

satisfaccōn for our greuous trespasses / Who Wyll thynke
that his ryght Wylnes myght in any condycyon be an ob
stacle ayenst his mercy. The ordynaūce of his la We lyke
Wyle cannot Withstonde nor fere vs but euer to haue for
gyuenes yf We aske it. Of a trowth the la We gyuen to the
Jewes was very ferefull and cruell / for that cause na
med the la We of fere and deth. But now all suche ser
monyes / ferefulnes / subgetcyons / and cruelte ordeyned
for brykynge of it be paste & done. As saynt Poule sayth
a newe la We is made & publyshed Whiche is the la We
of lyberte and grace / the la We of lyfe and mercy. Of the
olde la We gyuen by Moyses saynt Poule Wryteth on
this maner. **I**rritam quis faciens legē moisi
sine vlla miseratione duobus aut tribus te
stibus moritur. who soeuer dyde bryke the la We of
Moyes Wytnesse had of tWo or thre shold dye Without
mercy. Take hede how vnmerryfull the la We of Mo
yses was. But What is Wryten in crystes la We. **P**eni
tenciā agite & appropinquabit regnū celoz
Do penaunce for your synnes and ye shall be saued. Be
holde by the la We of cryste our sauoure almyghty god
Wyll be meke and excercyse his mercy yf We do penaūce
And bycause euery penytent sholde euer be in surete of
the same the grete auctoryte to forgyue synne is leest here
amonges vs in the chyrche of cryste and the power of the
same gyuen to preestes that they by that auctoryte may
alloyle euery true penytent and forgyue all theyr synnes
Whiche is auctorysed by the wordes Wryten in crystes
la We. **Q**uoz remiseritis peccata remittunt
eis. Whose synnes so euer ye forgyue here in this chyrche
mplytaunt be they neuer so greuous the same shall be for

gyuen in heuen/therfore What soeuer syfier Wyl go With
a contryte herte vnto a pceft the We to hym all his synnes
Without ony glofe or colour a mekely do after his couſeyl
in makynge recōpence for his greuous offences shall be
made clene from all synne by the vertue of the sacrament
absolucyon. This is a meke a mercyfull la We of our sa-
uour cryst Jhesu sone to the omnipotent fader of heuen
We may not in ony condycyon breke this gentyll la We/
for Who soeuer be founde as a transgressour of it shall de-
serue grete indignacyon of god/Who breketh this la We
of cryste / truly they Whiche presume and be more bolde
to synne bycause the mercy of god is so prompte and redy
Let vs all therfore be Ware for the reuerence of the drede
full maieste of god/and euer applye our selfe to doo after
his mercyfull la We. For yf We now in this tyme of grace
breke his cōmaundementes our transgressions be so mo-
che the more/not wythstōdynge yf at ony season for lacke
of takynge hede or by our freylte We do a trespassse aenst
his goodnes let vs neuer despayre of forgyuenes nor go
bitterly a Weye from our blessyd lord/but slycke fast/lene
to hym / and holde vp our selfe in truste of his mercyfull
forgyuenes lyke a poste set to a Walle all though it seme
to holde vp that Walle / yet the poste hath more socoure
from fallynge do Wne by the Walle than the Walle hath
by it / for yf the Walle Were not that poste sholde soone
slyppe to the erth. Lyke Wyle yf We Wyl lene / clene / or
slycke faste With a stedfaste mynde and truste in the gre-
te mercy of almyghty god in maner as We myght holde
hym vp in vs / We shall be susteyned and supported in
our soo doyng rather by hym / than may We saye Well
this that solo Weth. Et propter legem tuam su-
stinui te Domine.

Hether to We haue the Wed that neyther our synnes
nor the ryght Wyfines of god/neither þ ordynance
of his la We may Withstonde/but alWay true penytentes
shal haue forgyuenes. Now in this secōde place We shall
make demonstracyon of the same by his owne Worde &
promyse in holy scripture. All though We may the We mo
che for it in scripture/ yet this one shall now suffyse. God
almighty promysed by his prophete Ezechiel that euery
true penytent Wyllunge to forsake his synfull lyfe sholde
haue forgyuenes/ & neuer after his Wyckednes to be layd
to his charge. These be his wordes. **Conuertimini
et agite penitentiā ab oībus iniquitatibus
vestris et nō erit vobis in ruinā iniquitas.**
Be ye turned from your synfull lyfe do penaunce for your
synnes & they neuer after shall be imputed to you/ ye shall
neuer be dampned. May any synner be he neuer so Wye-
ked fall in despayre remembryng With stedfast hope this
generall pmyse made by almighty god/ What dooth the
synner drede more than eternall dampnacyon by Whose
auctoryte shall he suffre that payne but onely by the aucto-
ryte & cōmaūdement of almighty god / yf god cōmaūde
it there is no remedy/ no fleyng may serue/ no socour may
than be had/ for his cōmaūdement must nedes be obeyed
and abyden by/ but almighty god of his goodnes cōmaū-
ded rather the contrarye/ sayenge. **Conuertimini &
agite penitēciā. Et.** Be ye turned from your synfull
lyfe / do penaunce for all your offences/ & ye shall neuer be
dampned/ take hede these be his wordes. Shall We not
byleue them/ be they not Wryten to all synners/ shall We
not gyue credence to almighty god. Truly We must ne-
desyleue What soeuer he sayd. **Quia fidelis dñs**

omnib⁹ verbis suis. for god is true in all his woꝝ
des/lete vs therfore truste verely in his saynge/ & in hope
of the same lete vs holde vp our selfe from fallynge in to y
depe dungeon of dyspayre/that euery one of vs may saye.

Sustinuit anima mea in verbo eius. My
soule is socoured from dyspayre by stedfast hope and trust
in the promyse of almyghty god. His grete power dooth
mooche fortify his promyse/for yf god were not almygh
ty euer without chaunge he myght not alwaye kepe his
promyse. We se by experyence that the promyse and pur
pose of men be dayly and houely chaunged/somtyme for
lacke of myght/Wantyng of good/& somtyme bycause y
hye of mēis made shorter by weykenes of nature y they
may not perfourme theyr promyses. It is a comyn prouer
be. **H**omo pponit & deus disponit. Man purpo
seth and god dyspoſeth. Truly almyghty god may at his
pleasure turne/& dysseuer the purpose and entent of euery
persone hygh or lowe/poore or ryche. He hath soo moche
strength/so grete power that no creature may withstan
de it. Saynt Poule sayth. **V**olūtatē ei⁹ quis re
sistit. who may resyst the Wyll of god. And in an other
place. **S**cio cui credidi et certus sū quia po
tens est depositū meum seruare. I knowe in
whome I haue beleued/and am sure he is of power to ke
pe his pmyse With me. Not onely saynt Poule affermeth
this/ but also all holy scripture. It is Wryten in the boke
of sappyence. **R**espicite filii nationes hominū
et scitote quia nullus sperauit in domino et
confusus est. All people take hede and knowe for a su
rete that frome the begynnyng of the worlde vnto this

houre neuer creature puttynge his hole trust in our mer-
cyfull lord god Was bitterly confounded. If We sholde
trust to haue forgyuenes and obteyne it not/Were it not a
grete confusyon to vs. What myght be a greter rebuke or
shame than to stode befoze the terryble face of almyghty
god/in the pzelesence of his aungelles & all the hole compa-
ny of heuen/trustynge to be one of theyr nombre/not With
standynge Impulsed & casten do Wne in to eternall Dam-
pnacyon/truely none so grete confusyon. Alas What shal
We Wretches do/What moze shameful and opprobrious
thinge may happen to ony persone than to be shamefully
confounded in the pzelesence of so gloryous a multytude. O
moost mercyfull lord/thy scrypture sheweth neuer crea-
ture Was confounded that trusted in y. **N**ullus spe-
rant in domino & confusus est. A persone tru-
styng in god Was at ony tyme confounded. O moost me-
ke lord shal We be fyrst brought to confusyon. Pecaun-
ture We be not so sorowful and penytent for our offences
as other nacyns Were/not Withstandynge our desyre is
to be as penytent as they/our Wyl is good/We Wolde faye
ne be true penytentes. And yf our sorow & penaunce be
not so grete as they ought to be/blissed lord thy goodnes
may encrease and make it moze. Therfore We mekely be-
seche the graunt vs true and suffycient penaunce/Wher-
by We may verely trust to be the chyl dren of saluacō ac-
cōrdynge to thy promyse. Also that We may haue full con-
fydence in thyn infynyte power by the Whiche thou may
truly kepe thy sayd grete promyse/to the intent all We may
saye. **S**perauit anima mea in domino. The
hope and trust of my soule is all hole in our lord/percase
so me persone Wyl say. I knowe wel god is true & mygh-
ty to fulfyll his promyse. Also I doubt not in the perfour-

myng of the same. But Whan almyghty god hath ones
forgyuen a synner/it is suffycient for obseruynge his pro=
myse. And yf the synner falle agayne god is dyscharged &
nomore bounde to forgyue hym. Berchaunce some man
Wyll thynke thus in hym selfe/namely Whan our aduer=
sary y Deuyll putteth suche a thought to his mynde/Wher
by he may the sooner brynge hym into dyspayre/Who soo
euer thynketh so thynketh falsly/as We shal proue. For in
y gospel of Luke We be taught to forgyue/not onely one
tyme/but as often as our neyghboure offendeth agaynst
vs. Our sauour sayth. **S**i peccauerit i te frater
tuus increpa illū/ & si penitētiā egerit dimit
te illi: et si septies i die peccauerit i te & septi
es i die cōuersus fuerit ad te dicens penitet
me dimitte illi. If thy brother trespase ayenst y bla
me hym charitably/and yf he be sorry for his trespase forgy
ue hym. Also yf he offende seuen tymes on a daye & as ma
ny tymes aske forgyuenes/so ofte forgyue hym. By these
wordes We be comaunded to forgyue With all our hert
vnfeynedly as oft as our neyghbour or euencristen doth
atrespase agaynst vs. Shall god be more meke than mā
he must nedes. Shall man forgyue sooner than almygh=
ty god: nay truely. For syth all mekenes/mercy/pyte/and
all goodnes is specyally in god/Who may be so meke and
merciful as he is. Our sauour sayth. **N**emo bonus
nisi deus. No man is good but onely god/that is to say
no man is so bttterly pure Without dyssemblacyon / With
out spot of malyce as is almyghty god. In so moche ther
fore as no creature is Without synne/& yet one Wyl forgy
ue another. Moche more the god of all goodnes that is so

dene Without spotte or blemyshe of malyce must excercyse his merciful dede so oft as We be penytent and aske for gyuenes/ Whiche he promysed saynge. **Dimitte et dimittetur vobis.** forgyue and ye shall be forgyuen. And in an other place **Quia mensura mensi fuerit: remittetur vobis.** Euen as ye do to other so shall ye be done to. By this ye may se that they erre moche and go from þe trouthe Whiche thynke almyghty god Wyll not forgyue more than ones. For though We synne neuer so greuouly and oft/ yf at any tyme by penaunce We Wyll torne agayne to hym/ mekely askynge forgyuenes/ it shall not be denyed vs. But of a trouthe We must aske mercy or We deye/ for by cruell dethe the lyght of the daye the tyme of forgyuenes is vtterly taken a way frome vs. And derkenes of the nyght is comen / in the Whiche noo creature can do that thyng Wherby he shal obtayne mercy. Of this sayd nyght our sauoure she Wed. **Veniet nor quando neino potest operari.** The nyght shall come Whan no man may Werke or doo any thyng prouffitable for hymselfe. Therfore as longe as We belyunge in this myserable lyfe/ that is to saye from our natyvyte and fyrste comynge in to this Worlde vnto the tyme þe We shall deye/ so longe is the tyme Wherin our penaunce may be acceptable vnto god/ and truste verily to haue forgyuenes. This daye or tyme of mercy is parted in. xii. houres as it is she Wed by a parable in the gospel of Johñ If thou that arte truely penytent Wyl come at any of these houres/ almyghty god shall not forsake the / Wheder þe come erly or late/ trust verily of forgyuenes for the askynge. Wyde not the these in the houre of his dethe obteyne mercy as soone as he called for it. Jonas also beyng in ieo

perdy of dethe. Ezechye in lyke wyse Whome all phyzy-
syens Jugged to deye Was forggyuen. Nabugodozor Whi-
che oft sorsoke and oft tozned agayn to hym/dyde not our
mercyfull lorde forggyue al hys trespase. The prophete Da-
uyd in lyke maner after he had commytted adultery and
manslaughter/pet he fel agayne to syne/Was not almygh-
ty god mercyfull to hym in dede Whan mekely he know-
leged his greuous offences. Who dare now be so bolde to
say that god Wyll not forggyue the synner more often than
ones. It is Wryten. **I**n quacūq3 hora ingemue-
rit peccatoꝝ saluus erit. At ony tyme Whan þ syn-
ner is sorry for his offences/he shall not be dampned. Ther-
fore euery houre/erly oꝝ late/Who someuer is penytent in
this lyfe may trust verily to be forggyuen of our meke lor-
de & mayster. To the Whiche oure prophete exhorteth vs
saynge. **A** custodia matutina vsq; ad uertic-
spem israel in dño. Euery true penytent trust in our
lorde bothe erly and late/that is to say in euery acge from
the fyrst houre of our comynge in to this Worlde vnto þ
last Whan We shall deye. Euery true penitent may be cal-
led **I**srahell/a man seynge god/trustyng to haue forgy-
uenes of hym. We now may be in a surety that almyghty
god shall be mercyfull to all true penytentes. fy:st by caus-
se of his promyse/seconde for he is almyghty/Wherby he
may at all tyme perfourme the same/thyrde by cause he is
so gentyl & euery redy to forggyue/now last We shall the we-
ylame vnable to be spoken of. **Q**uod apud dñm inia.
The mercy of god can not be but grete/it can neuer be ly-
myt to ony creature. Euery thyng þ is lytell & lymp to a
certayne tyme oꝝ nombꝛe/also by addyction oꝝ dimynucion
xx.iii.

may be made more or lesse / lacketh perfecyon / it must ne-
des be imperfyte. But al that is attrIBUTE or spoke of god
is petyte / therfore his mercy can not be but grete and in-
fynyte bothe in tyme & nombre / Whose gretenes hath no-
ne ende. As it is Wryten. **Secūdm magnitudi-**
nē illius ita et misericordia illius cū ipso est
Lyke as his poWer & myght is Without ende / soo is his
mercy. And þ his poWer is infynyte scripture she Weth.
Et magnitudinis eius non est finis. The po-
Wer of god is intermynable / or Wout ende. Therfore his
mercy must nedes be infynyte / & al Way one neyther more
ne lesse. As saynt James sayth. **Apud deum nulla**
est transmutatio nec vicissitudinis obum-
bratio All thyng in god is al Way one Without chaū-
ge. Dauid in lyke maner she Weth in a psalme before re-
herced. **Tu autem idem ipse es.** Blyssed lord þ
arte Without mutabyltye / perauenture Dauid ment the
same in this psalme in so moche he expresseth no time but
speketh absolutly. **Qz apud dñm misericordia.**
Take hede he neyther sayth the mercy of god is / Was / or
shal be / sygnifyenge that it is infynyte. Lyke as his super
excellent mercy may not be comprehended in measure ne
nombre assēblably it may not be lymyte to ony certayn ty-
me. But al Way euery houre / euery moment whan þ syn-
ner is apt to receyue it / almyghty god shal be redy to graū-
te his desyre. Whiche holy scripture in an other place say-
enge. **Quis inuocauit eū & desperit illū qm̄**
pi⁹ et misericors est de⁹ & remittet in die tri-
bulatiōis pctā. Almyghty god neuer dyspyssed crea-

ture þ asked forgyuenes/for he is so meke & mercyfull/re-
dy to forgyue Whan the synner is contryte for his synfull
lyfe. Of Wete Worde/moze sweter than hony & suger/blyf
sed lord geue me grace to make recognysson & haue it in
experyence. Thou neuer dyspyssed creature þ asked merci
bycause thou arte meke & mercyfull/re dy to forgyue them
þ be sozo wful for theyr offēces. It is not spoken so in thyn
holy scrypture. Is not thy sayng true/dyde þ not make vs
of nought. Doo we not dayly aske mercy/shall we onely
be expulsed/of a trouthe our synnes be grete/ but thy mer-
cy exceedeth all gretenes & mesure. Our trespasses be many
but no nombre is of thy mercy. Our synnes many tymes
be rene wed after þ hast forgyuen them/not wstandynge
good lord thy mercy is lymitt to no certayne time/but euer
redy to be receyued by & by of all þ be penytent. **Q. 2. a-**
pō dñm mīa. for the mercy of god is infynite. Many
tymes one persone may haue pyte on an other/ & yet helpe
hym nothyng at all/as thus. A pooze man perauenture
gooth in to a prysen where he seeth many prysoners soze
punished With fetters & other engynnes/by þ syght he is
moeued With pyte & mercy / not wstandynge he hath not
wher With to helpe thē. If almighty god Were in lyke cō-
dycyon/his mercy sholde lytell prouffyte vs. But he is not
pooze/he is moost ryche. In his treasoure hous is rycheſſe
innumerable/Wher With also he may redeme al þ world
from the prysone & captuyte of þ deuyll. The ryches con-
uenyent for this redēcyon is no corruptable golde or syl-
uer. As saynt Peter sayth/it is the betay innocent & precy-
ous blode of þ incontamynate lambe Ihesu cryst þ onely
sone of þ fader Whiche made & ordred al other thynges in
þ worlde by mesure/weyght/& nombre as scrypture she
weth. **Oīa feci ī nūero pōdere & mēſura.** The

physycyan also commaundeth a man to be let blode by a certayne mesure or quantite. Not Withstandyge our blyf sed lord shed his blode so plenteuously Without mesure y no droppe Was left in his body. And in probacyon of y same bothe blode and Water yssued from his herte/ Where as ones shedynge had ben suffycient for the redempcy on of all synners (all though they be innumerable) yet he Was not so content but With his owne Wyl suffred to haue it yssue out of his moost precious body many mo tines for our redēpcion. For anone after his byrthe in his moost tender aege he Was circumcysed/ and the flessh of his pry ue parte cut With a sharpe stone/ Where his precious blode flo Wed out suffyciently for the redempcyon of all synners. Agayne it Was shedde befoze his passyon Whan he prayed to his fader on the mounte. At that tyme his man hode Was in so grete agony that the sweete yssued out fro his face as it had ben droppes of blode fallynge doune to the grounde. Thyrde Whan he Was bounde naked to a pyller and cruelly beten With scourges/ agayne he bledde on euery syde. Fourthe Whan his crowne made of sharpe thornes Was fast thyrst on his heed & perced it through on euery syde/ his blode ranne do Wne habundauntly by his heete/ eyen/ forheed/ and his chekes. Fifth Whan after the Je Wes had scourged hym they dyde on his clothes agayne Whiche cleued so sore to his holy body on eueri parte Whan they sholde be done of his Woundes Were sore nued that the blode yssued out afreshe as it had neuer done so befoze. Syrte Whan cruelly Without mercy or pyte his moost tender body soo sore beten Was lyfte vpon the crosse/ there violently nayled bothe handes and fete With grete and boystous nayles of yren. O inflexible and meruaylous cruelte of the Je Wes/ how Wyftly came the blo

de out at tyme from thole large and grete Woundes. Se-
uenth Whan after all these his syde Was opened With a
sharpe spere/so grete a Wounde Was than made that noo
blode Was lefte in ony parte of his moost precyous body/
in Wytnes Wherof Water anone yssued out With blode.
These be the tyches/this is the treasure Wher With y rau-
son of our redempcyon Was payed/as Well for synners y
ben paste and goone out of this Worlde as for vs that are
no W alpye/also for theym Whiche be to come / and for all
that Wyll aske mercy and forgyuenes With true penaun-
ce. This moost precyous blode Was shed Without mesu-
re/ Without nombze/as We reherled seuen tymes Whiche
sygnyfeth all tyme to thentent our synnes be they neuer
so grete and many shall in euery houre/ euery moment by
the vertue of this precyous blode be clensed/ Done a Way/
and We to be parte takers of this reden. . . pon ones done
yf at ony time in this lyfe We come to almighty god With
true penaunce askynge mercy for our offences. One drop
of his blode as saynt Bernarde and saynt anselme bereth
Wytnes had ben suffycient for the redempcyon of all the
Worlde/also of many Worlde/What may be sayd of al his
precyous blode so ofte shedde. Shall We not saye our re-
dempcyon is perfourmed too the bittermost/ Whiche oure
prophete Wytnesseth by these wordes. **E**t copiosa a-
pud eum redemptio. Therefore syth y mercy of god
is so grete/and our redempcyon so plenteuous/ Who may
dyspayre. Namely Where We knowe for a trouthe that
almighty god/of his owne volūtary Wyll and gracious
voluntie bothe redeemed vs and Wyll excercyse his mercy
Whan We do aske it. Soo noo faute is in almighty god/
but onely in the synner yf he be dampned. For of his grete
mekenes and haboundaunt mercy he Wyll not that ony

creature peryllhe/as saynt Peter sayth/ but all to be peny-
tent and retozne frome theyr synfull lyfe. Almyghty god
Withdra Weth the rygoure of his ryght Wylnes and is al
Way so redy to forgyue/ þ he coueyteth more his mercy to
be magnifyed than the poWer of his Justyce. Were it not
a grete blemyshe to the poWer of a kynge/ Wolde not the
people say shrewdly behynde his backe yf he promysed o
penly to be venged on his ennemyes/ and in conclusyon
Wolde not perfourme it. It is a comyn prouerbe. **Uer-**
bum regis stet oportet. A kynges Worde must sta
de. Oure moost myghty lorde in Whome is all strengthe
thret by his prophetes to dystrope his ennemyes. Not With
standynge Whan he had all sayd/ regarded more/toke mo
re hede to the We mercy than to his Wordes or þ Wordes
of his prophetes. In so moche many of the prophetes set-
tyng more by theyr owne credence than by the saluacón
of the people fledde/ Wolde not the We as they Were com
maunded. The prophete Jonas after our merciful lorde
had delyuered hym from many grete perylles (as ye haue
herde) Was sent agayne to þ grete cyte of Nynue to the-
We the people it sholde be dystroyed Within forty dayes/
Whan the Nynuytees herde hym say so/ the kynge With
al the people began to fast. Clothed them in byle garmen
tes and Were gretely penytent for theyr vnkynndenesse a-
gaynst all myghty god/as We declared in a psalme before
Almyghty god seyng theyr grete penaunce/hadde mer-
cy on theym/ Withdre We his yre and Wolde not do as be
fore he thrette by his prophete Jonas. Beholde the grete
mercy of almyghty god our lorde. Whan Jonas vndersto
de this/called too remembraunce the forty dayes almoost
gone/perceyued nothyng to warde accor dyng as he dy
de threte/thought his credence sholde neuer after be sette

by amonge the people/ Was sore vexed in hym selfe & god
hadde soo greuously entreated him/ and sayd. Good lord
dye not I fere this mater or euer I toke vpon me to she
we the people thy commaundement/ and for that cause I
fledde/ knowynge ryght well thou arte so mercyfull/ me=
ke/ pyteous/ pacyent and gentyll of thy selfe/ that whan &
people call to the for mercy thou wyll forgyue theyr offen=
ces. Now blyssed lord syth it shal be thus. I pray the suf=
fre me noo lenger for to lyue. I desyre to dye moost of ony
thinge. O grete dyuersyte betwene the condycion of god
and man/ Loke well vpon the contraryete of theyr meke=
nes. This mortall man Jonas loued soo moche hym selfe
that his thought was moze to kepe his credence vndefy=
led/ than to she we pyte or mercy vpon other. But almygh=
ty god the whiche is immortall suffred rather his creden=
ce to be hurte than for too be vnmecyfull vpon the peny=
tent people. He made a shorte answere vnto Jonas/ and
soo lefte hym saynge. Jonas hast thou a ryght wyse cause
to be wrothe. After this Jonas descended & went do w=
ne a lytel from the cyte/ & made hym a shadowynge place
for his defence agaynst the radyaunte heet of the sonne in
the syde of an hylle/ there abydynge too here what shoulde
fortune & happen after. Almyghty god seyng this/ wol=
de gyue hym mony cyon of his grete folyshenesse/ caused
an yue tree to sprynge vp sodaynly rounde about his bou=
re/ wherof Jonas was very gladde and toke grete plea=
sure by the same yue tree. But almyghty god whiche put=
posed another thyng to be she wed by this dede/ wolde
not longe suffre Jonas to haue his pleasure and solace of
it. The nexte nyght than solo wyng he created and ma=
de a woorme & dyde gnaue the rote asonder of & yue tree.
and anone as the sonne began to she we the operacyon of

his heet/it Wydred and dreyed aWaye. Than Jonas had
not soo grete pleasure in the sodayne spryngynge of that
tree/but his sorow Was moche moze for the dystruccyon
of the same. In so moche he decreyd With hym self/What
for the heet of the sonne/and for anger so to deye. Our mer
cyfull lord seynge that Jonas Was so sore troubled in his
minde on a sealon sayd vnto hym. Hast thou yet a iust cau
se to be angry. The losse of this yue tree Whiche thou ne
uer brought forth by thyn owne labour neyther made
it to grow maketh the sorow full/ sodaynly it sprang e/ &
sodaynly it perysshed. Thou sorowest now bycause it is
Wydred aWaye/mayst thou so doo of equyte/yf the losse of
one yue tree Whiche thou ueuer made be so paynfull to þ
shall not I sorow þ dystruccyon of. xx. C. M. soules crea
te by myn owne handes. So many be in this cyte/therfo
re suffre me to loke vpon the saluacyon of so many soules
syth one yue tre Was to the so grete pleasure. O grete mer
cyfull dede of our lord she wed vpon his creatures. O in
estymable mekenes. O merci so grete Whiche no tongue
can expresse. Be creatures neuer so vngentyll/mercylese/
neuer so wycked/not Withstandynge he is sorow to se them
peryshe/yf after theyr grete offences they wyl loke vpon
almighty god agayne by true & herty penaunce/ he wyl
gladly admyt them to forgiuenes/also mercifully he wyl
take them to hym/and make them parte takers of that no
ble redempcyon Whiche Was perfourmed With the trea
sure of þ precyous blode of his sone Ihesu Cryst accordyn
ge too oure prophete sayenge thus. Et tpe redimet
israel ex omnibus iniquitatibus eius. He shall
make euery penytent persone parte taker of his redemp
cyon ones doone whan soo euer the synner wyl dyrecte

his penytent eyen vnto him / for than the synner may wel
be called **I**srabell / a man seyng god / Where as afore by
synne he toyned hym selfe a way fro that moost mercyfull
lorde . Now lete vs conclude this sermon With a shorte
reherfall of the same . All ye that haue herde What We ha=
ue spoken in it **I** praye you remembre your selfe by ho w
many degrees / and ho w peryllously euery sinner descen=
deth / slippeth do wne sodaynly Without he take hede to=
warde the depe pytte of helle . Therfore doo penaunce in
this lyfe as soone as ye may / and beseeche almyghty god to
accepte your penaunce . Trust verely (yf ye so do) neyther
your synes / nor y^e ryght wisnes of god / neyther y^e ordynaū
ce of his holy lawe shall withstande / but ye may euer be
in a suerty to haue forgiuenes / fyrst by his promyse / by his
grete power Wherby he may obserue the same / last bicau
se he is so redy to forgyue euery houre / and euery moment
Without doubte euery synner be he neuer so Wycked by
these grete benefaytes of almyghty god may trust verely
to haue forgyuenes yf he do penaunce / and holde bp hym
selfe by the grace of god from fallynge do wne in to the de
pe dongeon of dyspeyre Whiche oure lorde **I**hesu Cryste
graunt vs . Amen .

One exaudi. posterior:



Our sauoure Cryst Ihesu shewed in a
gospell of Luke/þ a certayne man had
two sones/the yonger of them desyred
a porcyon of his faders substaunce/Whi
che he obteyned and had. After that he
Went in to an other regyon ferre from
his fader/and there luyngge byciously
spent the sayd porcyon of his goodes. Whan this substaunce
Was after this maner myspent and gone/fortuned grete
hunger to be in that regyon/than he beyngge pooze and ne
dy put hym selfe in seruyce With a certayne cytezeyn of þ
countree. This cytezeyne his mayster sent hym vnto a by
lage there to kepe hogges/ Where he Was sore bered w
honger/in soo moche that he coude not haue his fyll of pe
sen and oke cornes/that befoze his face dayly þ Wyne dy
de eate. At the last remembred hym selfe in Wardly/and þ
mysery Whiche he suffred / thynkyngge agayne on his fa
ders housholde/how plenteuously euery seruaunt had/al
so how þ leest page in that house Were serued With meet
& drynke/and he in the meane tyme perysshed in a straun
ge lande for hunger. For this he made couenaunt w hym
selfe shortly to departe from thens/ to go agayne to his fa
der/ knowlegynge his faute and myslyuyngge / askynge
forgyuenes/and mozeouer pray his fader to take hym one
ly as his seruaunt/vnworthy to be called his sone frome
that tyme for Warde. Whan he toke his Journey retour
nyngge home/it fortuned so his fader espyed hym comyng

afferre / and anon moeued With mercy and faderly pyte /
Went to mete hym. At thei metynge toke him about the
necke and kyssed hym / commaunding his seruauntes to
put vpon hym newe clothes / and make redy a grete feest
Laste it is the Wed With What soft wordes this good fa-
der swaged and peased the malycyous Indygnacon of
his eldest sone / that enuyed the forgyuenes of his yonger
broder. These ben the wordes of our sauyour, Cryst in a
gospell / spoken to thentent no man sholde doubt or be ig-
nourante / how grete mercy of our heuenly fader is the-
Wed vnto penytent synners. This prodygall chylde for-
nyng agayne vnto his fader / synnyfeth y penytent syn-
ner byng in a straunge regyon ferre from y fader of he-
uen / there mysusynge his manyfolde grete benefeytes / &
at the last retourned With sorow and penaunce / askyng
forgyuenes for his offences. Truely all we ben chyl dren
of the heuenly fader / & who some euer of vs folow we worl-
dely vanytees / ones brought in to the blage of saine by
the inordynate volupty of synne / Without doubte he is tha
gone in to a straunge countree ferre from the fader & he-
uen. Every synner by synne goth a way ferre fro god / y
lenger that he contynueth in it / the ferder is his departyng
ge from that blyssed lord. He dystroyeth the substaunce
freely gyuen vnto hym by mysusynge the gyftes of god / &
folowynge the sensuall appetyte of his body. No doubte
of that persone is so sore crucyfied in this lyfe With insacy-
able hunger / whose appetyte is moche desyrous and set
more and more to vse y transytory pleasures of this worl-
de. Who ben y cytezeins of this regyon / truely none other
but deuyls / Whome saynt Doule calleth the gouernours
of this worlde. And whan so euer any of vs fal in to synne
he putteth hymselfe in seruyce With one or other of theyn

Then he as a mayster sendeth him in to his byllage. Eue-
ry euyl cōpany may be called a byllage of the deuyl. So
many byllages of this regyon ther be / as are euyl compa-
nyes in it. The synner is sente to kepe hogges / Whan his
mynde and studie is all set to satysfye hym selfe in the vn-
clene concupyscence of the flesshe. Also he coueyteth to ha-
ue his bely full of pelen by dyspyssyng of the holy fode of
celestyall doctrine / and is desyrous to vse the vnclene plea-
sures of the body / Whiche can not satysfye hys. More ouer
he is retorned vnto hym selfe by makynge an inwarde ser-
che in his conscience With a deuyl remembraunce of all
his offences done / Wherby anon he calleth to mynde the
goodnes of almyghty god shewyd vnto hym / & his owne
vnrightheousnes agaynst his lord and maker. Also he percey-
ueth the felicitye of theym Whiche be the true seruauntes
of god and contrary to that felicitye / he knoweth his owne
wretchednes. Thus he dampneth his owne erroure
gretely / repentynge his grete folyshenes / & is reysed vp
agayne by true hope of goddes mercy. He ryseth vp from
the deth of synne and cometh to warde the heuently
fayr / With y^e steppes of his soule proclaymyng hymselfe
fayr and vnrightheous / vnworthy to be called his sone / and
meekely besechynge to be taken as a seruaunt. This moost
merciful fader our lord god beholdynge his sone comyng
aferre / preuenteth hym With his grace / he maketh noo
taryenge / but shortly gooth to mete hym / shewynge hym
selfe famylyerly / and maketh demonstracyon of a perfyte
foryueneesse / bryngeth hym in to his hous / clotheth hym
With the garmentes of grace. Maketh hym parte taker
of the slayne calfe for our redempcyon / our sauour Ihesu
Crist. And last he causeth al his aduersaries bitterly to go
a way fro hym. Foure thynges there be Whiche we may

Well consyder bothe in the prodygall chylde/ and alsoo in
euery penytent synner. fyrst the ferre goyng a way from
his fader. Seconde the maner of his comynge agayne.
Thyrde What he shal aske of his fader. And fourth What
rewarde he shall receyue in conclusyon / Whiche foure by
goddes helpe shall be declared by ordre in this penytency
all psalme solo Wyng. And for this purpose We shall ma
ke our prayers vnto that blyssed lord. fyrst lete vs call to
remembraunce by What maner/ and in What maner Wy
se this prodygall chylde came to his fader. No doubt of/
his comynge agayne Was With grete repentaunce & sha
me of his synfull lyuynge/ in soo moche he knowynge his
owne vnkyndenes and indygnyte had leuer be called a
seruaunt than a sone/ saynge. **N**on sum dign⁹ vo
cari filius tuus. fader min offence is so grete ayenst
the/ that I am not Worthe to be called thy sone. Dere fren
des lete vs haue the same affeccyon. Lete vs remembre y
benefytes of god gyuen vnto vs. Agayne lete vs call to
mynde our vnkyndenes/ our synnes/ our vnthryfry lyuyn
ge and be ashamed in our abhomynacyōs. Lete vs be pe
nytent and With true repentaunce saye/ We be not Worthe
to be named the chyl dren of almyghty god/ to Whom We
haue made our selfe so vnlyke by synne / lete vs not name
hym our fader With our poluted mouthe/ but mekely call
hym our lord/ saynge. **D**omine exaudi orationē
meā. Lord here my prayer. Two thynges of a lyke
lyhode sholde Withstande and be agaynst that sinners be
not herde so soone as they sholde be. fyrst the trouth of al
myghty god/ seconde his ryght wysnes/ his trouth Whe
te he thrette synners to deye eternally/ his ryght wysnesse
Wherby he ordeyned a due payne of ueray ryght for eue

ry synner accordynge too his deservynge. But doubtlesse
neyther of these may let vs to be herde / but rather they be
our helpe and socour wherby our mercyfull lord shal gy
ue audyence vnto vs. Not withstandinge eternal puny
shement is promysed too all synners. But agayne this is
trouthe / yf they wyll be retoynded from theyr synfull lyuyn
ge / they shall be receyued vnto grace. And theyr synnes ne
uer after shal be cast in theyr tethe / but must nedes be true
For almyghty god affermeth the same. Therfore of a sure
ty bothe eternall payne and also forgyuenes be promysed
vnto synners / but ho w / verly thus. Eternall dampnacy
on is promysed to suche as wyll not retoyne and be peny
tent for theyr synne. And to them whiche be repentaunt
a sorowfull for theyr synnes w a full purpose neuer after
to offende / is promysed forgyuenes. Almighty god sayth.

Quicūq. n. peccator ex corde ingemuerit:
omni iniquitatū eius nō recordabor. When soo
euer a synner is very contryte a sorowfull for his synnes /
I shall neuer after call theym to mynde. Therfore lete vs
hertely desyre of our mercyful lord p he bouchesauf to he
re our petycyon made With a penytent hert to thentēt his
owne forsayd wordes may be verfyed on vs. **A**uri
bus pcipe obsecrationē meā in veritate tua
Lorde take bp my prayer / mercyfully accept it / graunte
me forgyuenes of my synnes lyke as thou graunted to all
true penytent synners / whiche graunt may neuer be vn
true / it may not be broken in any condycyon. Also p cyght
wysnes of god is not so gretely to be fered of wretched sy
ners / namely of suche as hath taken vpon them the ryght
Way of lyuyn / p is to say after goddes lawes / a be truly

repentaunt for theyr offences done & past / the sayd ryght-
Wysnes is vnto all those rather a grete helpe & socoure / for
almighty god of his fydelite & Justyce must nedes forgy
ue them that be confessed truly & With a good Wyl do pe
naunce for theyr synes. Saynt Johan þ euangelyst sayth.

Si confitiamur peccata nra fidelis est deus
& iustus vt remittat nobis peccata nostra &
emundet nos ab oi iniquitate. If we truly con
fesse our synes & be sozo Wfull for theym. Almighty god
of his fydelite and ryght Wysnes is of poWer and Wyl to
forgyue vs and at his pleasure may purge vs from al our
iniquyte / for this cause lete vs instauntly aske of him to be
herde in this ryght Wysnes / sayenge. **E**xaudi me in
tua iusticia. **L**orde here me graciously lyke as þ arte
true and ryght Wyse of thy promyse. ferther / perauentu-
re We shall gyue account of his substaunce receyued of
our blyssed lord Whiche We haue spent and dystroyed
lypynge after the vnlawfull sensualyte of our bodies / ly-
ke as the prodycall chylde vled hymselfe. **W**hiche of vs
can saye but he hath receyued of almighty god many gre-
te benefaytes and gyftes / bothe in soule and body With o-
ther. But fyrst lete vs remembre the grete benefaytes of
god in thynges concernynge the body as a socoure / With-
out the Whiche it coude not lyue. **H**ow many true & sayth-
full seruauntes of god be there in the wo:ld the Whiche
lacke brede Wherby they myghte repressle theyr hunger /
Drynke for to staunche theyr thyrst. Clothes for too couer
theyr nakednesse. fyre for too alWage theyr grete colde.
Beddes to restrethe theyr Wery lymes. **H**ow many also
Want lyberte beyng in prysons soze bounde / perauecture
pp. ii.

With chaynes of yren/harde it is to nombre them. But cō-
trary Wyse (looued be god) We be not so hardly bestadde
We neyther lacke meet/drynke/clothes/fyre/bedde/noz ly-
berte/but in euery nede al these be habundauntly redy for
vs at hande. To asswage our hunger We haue grete plen-
te of delycate metes. Agaynst thyrst We haue dyuers kyn-
des of drynkes. To couer our nakednes/dyuers apparay-
les. Agaynst the bytter colde stormes/fe Well at the full to
make fyre. And so oft of our pleasure is to lye downe and
rest vs/We haue a soft bedde Wel decked With goodly co-
uerynges/We haue lyberte to go Where We Wyll eyther
on hors backe oz on fote/We be neyther teyed by the han-
des ne fete. Suche as are streyghtly kept in prisons/set in
a styntyng derke dongeon/bounde With fetters of yren/
and for lacke of meet/lyke to dye for hunger/naked With
out clothes/in the sharpe colde Wynter no fyre to socoure
them. These persones haue good cause Why too knowe
how grete and pleasaunt these sayd benefaytes be. Lete
vs now speke of the goodnes longinge vnto the body as
membres vnto the same/how many lacke theyr armes/fe-
te/handes/and other fetures of theyr bodyes/ & how ma-
ny haue theyr armes broken/elles the fleshe eaten away
With dyuers sores and infyrmytees/how many be depri-
ued fro theyr beaute Whiche somtyme Were Well fauou-
red of face/and Well proporcyoned in euery party of theyr
bodyes. How many lye in stretes & hye Wayes full of car-
buncles & other vncurable botches/Whiche also We day-
ly perceyue at our eye greuous to beholde / how many be
crucifyed in maner by intollerable aches of bowes & Joyntes
W many other infyrmytees. And how many I praye
you be blynde/deef/ and dombe. Suche as are troubled
in this maner With these incommodytees reherced / vn-

derstande perfyte the commodytes wher with we be
endeued. Besyde these y^e whiche be bered with y^e fren-
che pockes/poorre/and neddy/lyenge by the hye wayes sty-
kyng and almoost roten aboue the grounde/haupng in
tollerable ache in theyr bones/perceyue how moche we
be bounde to our blyssed lorde for his manyfolde grete be-
nefaytes gyuen vnto vs. Last the goodly and prouffyta-
ble gyftes gyuen vnto the soule be many/and moche to be
made of. We may se innumerable creatures that wante
reason/memozy/and lyberte of wyll which thre be partes
of the ymage of god/wher with the soule of man is made
noble. We se also many that haue these gyftes/not with-
standyng they wante the good vse of the/as thus/they
neyther can speke nor do any thyng in a conuenient or-
dre. Some there be whose wytte is so dul y^e in no maner
they can not perceyue a thyng taught vnto them. Ma-
ny haue so slypper a mynde that can not kepe in memozy
a thyng the wed vnto them/by the space of an houre. The
wyll of some is so croked/so frowarde/so intractable that
in what company so euer they be/it is greuous and tedy-
ous vnto them. I spake not yet of folyshnes/imprudent
affeccyons and other vyces whiche doubtles be grete in-
commodytes vnto vs/and theyr contraries are merua-
lous grete benefaytes. How grete benefaytes they be is
perceyued by the natyfe folyshnes of y^e sole whome day-
ly we beholde whiche sholde be in wozs condycyon than
any vnreasonable best yf he myght haue his owne wyll
ferther. Of whome had we the benefaytes/who gaue
them vnto vs/truely our moost louyng fader almyghty
god. It was our fortune to haue this goodly porcyon of
substaunce/these ryche treasures whiche peraueture ma-
ny of vs hath spent and dystroyed vnprouffytably/not al-
py.iii.

Way to thhonoure and pleasure of our blyssed lord/ but cō-
trary Wyse rather to his shame and rebuke/ so moche as ly-
eth in vs. Alas What shall We do/ how shall We behaue
our selfe Whan our fader & lord shal aske accompte at the
dredfull daye of his streyte Jugement how We haue or-
dred our porcyon of substaunce/ euery man accordyng to
his recept. Therfore let vs come before our sayd fader by
true confessyon & penaunce for our synnes callyng our sel-
fe vnworthy too be named his chyldren/ Wolde god We
myght be his true seruauntes & not come in to þ Jugemēt
whym /lete vs saye. **N**on intres in iudiciū cum
seruo tuo. Blyssed lord geue vs grace in this lyfe so to
spende the porcyon of substaunce whiche We receyued of
thy goodnes/ þ at the ferefull day of dome Where vnto all
We shall be cyted/ thou laye nothyng vnto oure charges/
Wherby We shold vtterly be condempned & put out from
thy blyssed company. for yf it be thy Wyl to call vs vnto
þ streyte examynacyon / truely neyther We nor any other
persone may scape without condempnacyon/ for all be syn-
ners/ none can excuse hymselfe/ & say he hath not offended
thy goodnes. Saynt Iohan sayth. **S**i dixerimus
quia non peccauimus: mendacem illum fa-
ciamus. If We saye that We haue not synned We make
our sayour Cryst a lyer that taught vs to praye vnto þ fa-
der by these wordes. **D**imitte nobis debita no-
stra. Blyssed lord forgue vs our dettes/ which be our
dettes/ truely our synnes/ Wherfore We shall endure and
suffre Without doubte eternall dampnacyon yf that they
be not forgauen or euer We departe oute of this Worlde.

No man may excuse hym but he is bounde in these dettes
that is to saye in synnes. For yf ony man can saye the con-
trary than our sauour taught vs not ryght Whan he shes
wed that we sholde aske pardon/forgiuenes/and release
of al our synnes. Job that was bothe good and ryght wy-
se sayd. **S**i iustificare me voluero: os meum
condempnabit me. **I**f I wolde iustify myn owne
selfe/my wordes shall condempne me. For this cause who
may thynke hym selfe able and worthy to come in to Ju-
gement With almyghty god/for yf saynt Johan the electe
byrgyn and pertyculerly beloued chylde of our blyssed lor-
de was not cleane without euery spotte of synne. **I**f also y
good lyuer Job sholde be condempned in that strayte Ju-
gement/moche more we than shall be straytely Justify-
ed. Therfore lete vs all praye effectually in soo moche his
derely beloued chyl dren be they neuer so good are not suf-
ficiently able for to pleade With hym in Jugement/that
he vouchesauf not to call vs scante able to be his seruaun-
tes vnto y streyghtnes of it. **Q**uia non iustificabi-
tur in conspectu tuo omnes viuens. Blyssed
lorde god deale not streytely With me in thy ferefull Ju-
gement and dome to come/for no creature lyuyng of his
owne merytes/shall be able to come afore thy syght. **W**ho
reouer lete vs knowlege and confesse to our grete shame
vnto What vngyracions cytezyn we haue put our selfe in
seruyce in the regyon & countree so ferre fro oure heuenly
fader almyghty god. Who someruer is the true and fayth-
full seruaunt of god as we all ought and sholde be/ his co-
uersacion is in heuen With the fader of heuen and the he-
uenly cytezyns there beyng in Joye. He is also exempt fro

the regyon of this Worlde / Wherof the deuyl is pryncce &
cheefe capytayne. Cryst our sauour called the deuyl pryn-
ce of this Worlde / saynge. **P**rin^{ceps} huius mun-
di. And saynt Poule calleth deuylles the rulers & gouer-
nours of synfull soules / he that foloweth the banntees of
it / gooth in to a ferre regyon a way from god / mysusynge
the goodly and prouffitable gyftes of that blyssed lord.
He is also troubled With insacyable hunger / for the more
that his appetyte is set to gete Worldly goodes and pleasu-
res / the greter is his desyre to encrease the same / in soo mo-
che he hath put hym selfe in seruyce to one of these cytezys
that is to saye to a deuyl the Whiche promyseth hym ma-
ny thynges / but all be falle bayne / and peryllous / Wherby
he is about to deuour the soule. Our Wyttes be set to gete
Worldly delectacyons / and the fleshe is fyred in the same
purpose / so in the meane season the selfe soule dothe perysh
No man Wyll call this cytezyn the deuyl but a cruell en-
nemy. In y^e gospell he is so named / Where is sayd. **I**ni-
micus hō venit: et super seminauit zizania
He hath his name not Without a cause / for euer he is pur-
suyng to dystroy the soule Whiche is moost dere and pre-
cious vnto a man aboue all thynges. We therfore that be
bered With lyke persecucyons may say. **Q**uia perse-
cutus est inimicus animā meā. The deuyl oure
cruell ennemy dayly pursueth to dystroye our soules. Be-
syde this he hath sent vs in too his byllage / there too kepe
hogges. The deuyl putteth euery synner in to that byle
offyce / Whiche is his seruaunt and so Wyll cōtinue / What
may better be vnderstande by thundrennes of hogges or
Wyne / than the fylthy appetyte of y^e fleshe. Those moost

vnclene synners Whose affectyon is set in fleshely pleasu-
res ought of a more congruence to be called swyne than
the hogges Whiche dayly Walter themselfe in myre and
claye. Wherfore saynt Peter sayth **Sus lotta in vo-**
latubro luti. The synner is lyke vnto a swelowed
in dyrt and myre. O We crysten people Whose lyfe is ma-
de so vile by byces/ What condycōn be we in Whiche are
made lyke vnto y^e ymage of god / redeemed With y^e moost
precyous blode of Cryst/ ryght enherytours of heuē. Not-
withstandynge we haue forsaken our moost louynge fa-
der/ and chosen a lord moost vngracypous and cruell ad-
uersary vnto hym. This aduersary setteth vs in thospyce
of keepynge swyne/ that is to saye in swynge the lyby-
nous appetyte of the fleshe vnable to be sacrate. O myse-
rable vylete. O how detestable condycōn be we in. Lete
vs therfore crye vnto our mercyfull fader / besyly aske his
helpe and shewe our mysery vnto hym saynge. **Humi-**
liavit in terra vitam mean. This ennemy y^e de-
uyl hath humylyed my lyfe/ hath set me in a vile offyce to
swynge worldly pleasures and the fylthy desyres of the
fleshe. The deuyl our aduersary is not onely contente to
set vs in this lowe and vile offyce/ but also he hath taken
awaye the lyght of doynge good Werkes/ and ouercoue-
ted vs With derkenes/ that is to saye With worldly con-
cupyscence/ soo by his meanes we be made oblyuious of
our heuenly fader and his manyfolde benefaytes / forge-
tynge our selfe/ not regardynge the helthe of our soules/ in
maner as madde people/ more lyke deed than alyue. For
all suche as ben enlumyned With grace are alyue / & haue
vnderstandynge to ordeine themselfe in the pleasure of god
But all other that lacke grace be deed spyrtyually/ whose

myndes be alway set to fulfyl theyr beestly lyfe/ and nou-
rysh the theyr wyttes With bayne delectacyons / meruay-
lously blynded by the deuylles and rulers of this regyon
the Worlde / Whiche many tymes in holy scrypture is na-
med the regyon of dethe. Saynt Poule sayth. **Tene-**
bris obscuratum habentes intellectū: alie-
nati a vita dei. Suche maner people as foloweth þ
pleasures of this Worlde be in derkenes / hauynge an ob-
scure vnderstandynge / and alpenate fro þ lyfe of almygh-
ty god / for this let vs adde vnto our cōplaynt þ foloweth
Collocavit me i obscuris sicut mortuos se-
culi. Our aduersary the deuyl hath set vs in the derke-
nes of byces / taken a way our good vnderstandinge / and
made vs as deed Without grace. Hetherto We haue she-
wed of the synners sette goynge a way from god. Now
lete vs here of his retournynge agayne. Be the synner ne-
uer so moche blynded With the deceptes of the deuyl / not
Withstandynge some sparke remayneth in the soule that
can not lyghtly be extyncte & quenched / as moche to save / þ
superyour porcyon of the soule Whiche alway stryuet h
gaynst synne. Also it entyseth the body so moche as it may
to doo good yf We be dysposed for to here it / and for to doo
therafter. But many persones there be the Whiche gyue
more attendaunce too other bayne thynges / Wher With
they are besylly occupped / and forgete theym selfe. Suche
maner of people ben rather present With those transytory
thynges than With theym selfe. Saynt Augustyn sayth.
The mōde and thought of man is more Where he loueth
thā With hym selfe / Wolde god these maner dysposed peo-
ple Wolde at the last retozne / here / se / and make due serche

What is doone in theyr consciences/ lyke as We haue the
Wed of this prodygall chylde/ Whiche after his offence ca
me agayne to hym selfe/ and kne We al his myteryes/ Wol
de god euery one of vs Were in Wyll to remembre y trou
ble of his owne soule/ y Whiche the in Warde conscience
dooth suffre/ to thentent all We myght say With y prophe
te that foloweth. **Amertatus est super me spiri-**
tus meus. I knowe verily by the serche made in my
conscience how greuously I haue trespassed agaynst my
lorde god/ Where With my soule is sore greued. This re=
membraunce doubtles is begynnynge of the synners true
conuersyon too almyghty god. For of a trouthe Whan he
calleth to mynde (as We haue shewed) his myserable er=
rors Wherin he hath be Wrapped by contynuaunce in
the same a longe tyme/ and that remembraunce contynu=
ally had/ can not but gretely repent his owne folyshenes
namely yf he remembre Whome he hath forsaken/ and in
to Whose daunger he is fallen. Also cal to mynde his losse
how grete it is/ & how moche vnproffitable is his Wy=
nynge/ he hath not forsaken aungell/ man/ or ory other crea
ture/ Whome thanne / truly almyghty god the maker of
all creatures/ Whiche also create euery thyng of nought
and is moost myghty/ moost lyberal/ best/ and moost fayre
This blyssed lorde is to be set by aboue all thyng/ he is to
be loued best/ for his inenarrable goodnes/ all though he
had neuer done more for vs. But aboue these he nameth
hymselfe oure fader. **Qui proprio et naturali fi-**
lio non pepercit: sed pro nobis omnib⁹ mor-
ti tradidit illum. Whiche also for grete loue spared

not his owne naturall sone/ but gaue hym to suffre dethe
for the redēcyon of vs all. The synner hath forsaken this
moost kynde & louynge fader solo Winge the deuyl moost
cruell enemy to all mankynde/ also moost ferefull/ moost
enuyous/ auctour of all synnes and myschefe/ What prouf
fytte hath the synner gotten by his longe contynuaunce in
Wyckednes/ truely nothyng eyles but dyshoneste & grete
fylthynes of the soule with eternall dampnacyon/ out of y
Whiche he shal neuer be delyuered without amendemēt
in this lyfe. He hath besyde these lost eternall lyfe & Joyes
euerlastynge. O Wretched synners. If ony of vs had lost
a grete somme of money/ condemned too haue his heed
stryken of/ yf he eyther were fallen into the daūger of his
moost cruel enemy/ losse his best louynge frende/ Wolde
ye not sorow moch/ shold he not be, sore vexed in his myn
de/ yes of a lykelyhode. Therfore lete vs retourne too our
conscyences there to here these sayd domages / y We may
Wayle and sorowe With true penaunce saynge vnto our
fader of heuen. **I**n me turbatum est cor meum.
Blyssed lord my hert is sore troubled/ my wysdome is cō
fused I am sorow and penytēt for my trespase done agaynst
thy goodnes/ for as moche as a man may take to grete so
rowe/ and by his doyng perchaunce fall in to dysperacy
on/ therfore a remedy must be had/ Whiche is the remem
braunce of good hope and truste of forgyuenes. And this
shall soone be doone/ yf We call too mynde how grete the
mercy is of our heuenly fader. Doubtles mankynde y is
so croked & prone to synne must of veray right be brought
vnto a fere and drede by y greuous punysshement of god
lyke as the custome and vsage was in the tyme of y olde
lawe/ for than who soo euer dyde breke the lawe/ it wo o

thre Wytnesses testefyenge the same Was anone Jugged
to depe Without mercy or forgyuenes. Not Withstandyn
ge our moost mercyfull lord coude not but excercyse his
mercy in that same cruel season / for many tymes bi his pro
phetes he promysed forgyuenes to all true penytent syn
ners. It is Wryten in Jeremye. **Tu fornicata es**
cum amatoribus multis: tamen reuertere
ad me et ego suscipiam te. Thou synfull persone
hast offended many tymes solo Wyngge thyn lawfull de
sires of thy body / yet torne agayne to me and I shall recey
ue y. O mercyfull saynge of our blyssed lord. In another
place it is Writen also. **Si penitencia egerit gēs**
ista a malo suo: agam ⁊ ego penitentiam su
per malo quod cogitavi ut facerem ei. If the
people Wyll do penaunce for theyr offences I shall With
dra we my grete punysshement / or elles / I shall not pu
nysh the them as I had thought to haue done. Now for as
moche as almyghty god Was so mercyfull in the tyme of
cruelte Whan Moyses la We Was put in execucion / how
plenteuously shall he excercyse his mercy now in this ty
me of grace. Shall not almyghty god fader of all comfort
be more redy to shewe mercy on synners ⁊ call the agayne
to grace: yea doubtles. For this cause the remembraunce
of his mercy sheweth in the tyme of y olde la We is moche
prouffitable for vs in veray hope and trust to be forgiuen
Therefore it solo Weth. **Memor fui dierum anti**
quorum. Good lord I haue at all seasons had in myn
de the tyme of the olde la We Whan noo mercy myght be
hadde for ony transgressours of it. I remembre how mer

cyfull thou Were at that tyme. Another cause of good hope is this/lete vs make serche through the Werkes of god vnyuersally/and we shall fynde in all the haboundaunte mercy and pyte. I beseeche you how oft she Wed he mercy in dede vpon the people of Israhell Whan they synned aboue measure. How mercyfully delt he With the kynges Dauid. Nabugodonozor. Achab/and Ezechye/With the people also/as is Wytnessed in holy scrypture of the nynyuytees/What mercy she Wed this blisled lorde on Peter y Whiche denyed hym/What to Poule Whiche purse Wed hym. Mary magdaleyne/the Woman taken in auouttye What to the publycane/also to y these a man queller/With other innumerable. No man of this is ygnoraunt. Scripture sayth. **S**uauius Dominus vniuersis & miserationes eius super omnia opera eius. Our lorde is mercyfull vnto all people that Wyll receyue mercy/and his mercyfull dedes bespredde vpon all his Werkes. In euery thyng that god dooth is suauyte and mercy that is she Wed in an other place. **U**niverse vie Domini misericordia et veritas. All the Wayes of god be grounde vpon mercy and trouthe. The remembrance of this enarrable mercy on all his Werkes/may cause vs to haue good hope and trust of forgyuenes. For this is added. **E**t meditatus sum in omnibus operibus tuis. Blyssed lorde I call too mynde how mercyfull thou arte in all thy Werkes/Whiche is too me a specyall trust to obtayne forgyuenes. But now consyderynge this Why doo we not haste our selfe / Why cyle we not from synne and come vnto our mercyfull fader of he-

uen. As this prodygall chylde dyde to his fader. As per-
adventure ony thyng yet behinde/ yet truly. For this pro-
degall chylde remembryng his owne myserye/ thought
vpon the seruautes in his faders housholde how plente-
uously they were fedde. So lyke wyse we must remem-
bre our owne wretchednes and also the felycyte of those
creatures beyng in seruyce and housholde of our heuen-
ly fader. This prodygall chylde sayd. **Quanti mer-
cenarii in domo patris mei abundant pani-
bus: ego autem hic fame pereo.** How many ser-
uautes be in my faders house/ how habundauntly ben
they serued with meet and drynke/ and I lyke a wretche
sterue here for hunger. A lylke/ is but a small thyng in res-
putacyon/ it hath neyther reason ne vnderstandyng/ yet
noble kynge Salomon in all his roialty was neuer clad
with so fayre a coloure and beaute/ whiche our sauoure
shewed in a gospel of Luke saynge. **Considerate li-
lia agri &c. Amē dico vobis salomon in om-
ni gloria sua non fuit vestitus sicut vnum
ex his.** Loke vpon the lylkes and fayre floures of y^e fel-
de. I tell you playnly sayth our sauour/ Salomon in all
his glozy was neuer so beauteuous as one of them. Spa-
rowes be but small byrdes and lytel set by amonge men.
**Et vn⁹ tn⁹ ex eis nō est i obliuione corā deo
sed & capillis oēs capit⁹ numerati sūt.** For w^h
standyng none of them is out of mynde before god. All y^e
heres of our heedes be nombred and had in his memory.
Therefore our moost blyssed lord taketh hede of euery cre-
ature. Also the leest is not oute his remembraunce. He

maketh proupyson for theym all. As the prophete Dauid
shewed in a psalme / saynge. **O**mnia a te expectat
vt des illis escam in tempore : aperiente te
manuum tuā omnia implebuntur bonitate.
Blyssed lorde all creatures abyde vpon thy goodnesse / all
haue theyr beyng and fode of the in tyme. And Whan it
is thy pleasure to put forth and open thy plenteuous hā-
de / all shall be sacyate and content With nourysshynge cō-
uenient for them. Be not men and Women moche more
set by With almyghty god than all vnreasonable creatu-
res / Was not euery thyng made & create for mannes cau-
se. Doubtles soo it Was. Than for as moche as almyghty
god taketh charge and prouydeth for all other creatures.
Ho W grete cure shall We thynke hath he vpon his reaso-
na ble creatures / Whome he made lyke to his owne yma-
ge. Therfore lete vs remembre that solo Weth / sayenge.
In factis manuum tuarum meditabar :
Lorde I bere in mynde ho W confortable thou arte to all
thy creatures / none of them be had in oblyuon With the.
No W thus / Whan a synner perceyueth the sorow of his
soule / also the in Warde remors of his consyence / and by þ
is made Woful and penytent : Whan he persuadeth With
hymselfe to aske mercy of his fader / remembringe the pro-
uydence so plenteuously ordred for all his faders seruaun-
tes / and beholdeth hymselfe forsaken by his owne default
Wyll he not shortly rylse vp and go vnto his fader know-
legynge his errour and trespase. Shall he not lowly me-
ke hymselfe / and desyre for too be forgyuen and pardoned
of his grete unkyndenesse / þ Whiche this sayd prodygall
chylde fulfylled after all these consyderaeyons as is she-

Wed When he sayd. **S**urgam et ibo ad patrem
meum dicamq: pater peccavi. I shall ryse and
forsake my synfull lyfe/goo vnto my fader kno Wlegynge
my greuous offence/and say/fader I haue synned agaynst
the. A Wretched sytier/Why tary We ony lenger/ Why do
We not ryse from our Wyckednes/and forsake our synfull
lyfe/Why do We not offre our self vnto the fader of mercy
lete vs lyft vp our myndes saynge vnto hym. **E**xpan-
di manus meas ad te. I haue spred my handes a-
brode/that is to saye. I haue chaunged my lyfe by doyng
many good Werkes/Wherfore as before I gaue my selfe
to the vayne pleasures and delectacyons of this Worlde.
And for to the We more openly the in Warde desyre of our
myndes/lete vs brynge to remembraunce the pleasures
of this Worlde/how vayne they be / & how shortly they
vanysshe aWaye as dooth a shado We/for the more that o
ny persone hathe a stedfaste pleasure and delectacyon in
them/the more is his desyre to encrease the same / and the
lesse is he satysfied/lyke as our saupour sayd vnto the wo
man Samarytan. **Q**ui bibit ex aqua:sitie ite-
rum. Who soeuer drynketh of this water shall be thyr-
sty agayne/that is as moche to saye/What maner of perso
nes so euer they be that is inordynatly desyrus for to ha-
ue Worldely pleasures / delectacyons/and ryches shall ne
uer be satysfied and appettyed/but euer his appetyte shal
be to haue more and more/neuer content. But ther is ano
ther maner lycour/and yf a man drynke no more but ones
of it/he shall be satysfied and replynysshed habundaunt-
ly/and neuer after be thyrsty / the Whiche lycoure yssueth

out frome the cyner of all pleasure/ wher With all blyssed
people ben gyuen drynke/ and plenteuously are sacrate in
heuen. It is wyrtten **S**atiabor quū apparuerit
gloria tua. Blyssed lorde I shall be fully contente. I
shall haue pleasure at wyll whan thy Joye shall appere/
that is too lape at suche tyme as I shall be assocryate With
thy blyssed company in heuen. Almyghty god is the foun
tayne of this sayd pleasure and moost delycate lycoure/ the
Whiche lycoure all blyssed soules desyre feruently to haue
Amonge Whome one sayd. **Q**uemadmodum de
siderat ceruus ad fontes aquarum: ita desi
derat anima mea ad te deus. Blyssed lorde/ lyke
as the wyld herte after he hath dronken popson desy
reth to come vnto the fresche spryngynge fountaynes for
his synful remedy and comforte/ euen so dooth my sou
le after the remembraunce of my synne/ desyre for to come
vnto the by the fountayne of penaunce. Now lyth it is so
We knowe this moost delycious lycoure/ and Where it is
lete vs therfore spredde our soules abroad desyryng to be
sacrate With it/ Where of our selfe we be voyde frome all
moysture of goodnes/ and alpenate frome all vertue. Our
saynge shall be this/ as it solo weh. **A**nima mea si
cut terra sine aqua tibi. Lyke as y^e erthe of his na
ture Without moysture is drye & barayn/ so is my soule of
it selfe voyde frome all goodnes. Wherfore blyssed lorde
bouchesauf to Water it With the lycoure of thy grace/ to y^e
entent it may synally come vnto thyn euerlastyng blyss
Chyther to ye haue herde the sal of the synner/ also his ry
songe agayne. Now ferper let vs gyue hede too knowe
what his desyre shal be of almyghty god. first he prayeth

to be herde. Also that god wolde bouchesaut to loke bp-
on hym With the eye of his mercy/ defende hym from his
ennemys/and last his pytycion to haue Instrukcion how
he may fulfyll the pleasure and Wyll of oure lord god/ he
she Weth reasons Why to be herde in all these. Whan a po
re man cometh to a prynce not accustomed to she we hym
selfe in the presence of noble men/ anone he is smyten with
fere/ Wareth pale in the face/ quaketh for drede/ and is soo
soze abashed p in maner he Woteth not What to saye his
spyrte begynneth to fayle hym. We dayly haue this in ex
pervence/ not onely in those the Whiche be bashefull and
Weyke spyryted/ but also in them Whiche be bolde of spyr
yte. We rede of quene Saba bothe Wyse and of grete po
wer Whan she behelde the noblenes of kinge Salomon
bothe in his wysdome and many other grete gyftes / all
though she came for to attempte hym in many derke que
stions/ not Withstandynge she Was in maner besyde her
self seynge his grete royaltie/ and almost Wyt not What
to saye. O Ihesu how shall the poore soule behaue it selfe
deformed With so many synnes Whan it shall come to the
ferefull presence of goddes hygh magestie/ Whan it shall
appere before the hyghnes of almighty god/ presented vn
p ferefull kynge p taketh a way the spyrte & boldenes of
Worlde prynces & rulers/ al erthely kynges fete him. No
meruayle it is yf than p selfe soule be soze abashed and wo
te not What to saye: namely yf p pytycion be not redely her
de. For this lete every synner saye vnto god. **U**elo
citer exaudi me Domine defecit spiritus meus:
Lorde heere me shortly for my spyrte fayleth me. But af
ter p a kynge or prynce is redy to gyue audience to a poore
creature/ yf also he loke not on hym w a gentyll and mercy

countenaunce but she we hym selfe ireful agaynst his sub
gecte and beseecher / not onely than his spyryte shall fayle
hym for fere / but also his strength shall be taken a way /
not able to sustayne his body / but fall downe to the groun
de. For Salomon sayd. **I**ndignatio regis nun
cius mortis est. The Indygnacyon of a kynge is a
messenger and token of dethe. And contrary wyse. **I**n
hilaritate vult⁹ regis vita. By a kynges chere
full countenaunce is sygnified lyfe. Syth the Indygna
cyon of a mortall kynge is so grete / how grete is the In
dygnacyon of almyghty god / a kynge Immortall. How
many hath dyspeyred for fere of his Indygnacyon and pu
nyshement / Whiche they deserued to haue / and so in con
clusyon slyppe downe in to the depe pytte of helle. And a
gayne how many by the reason of synne were drawen
backe warde vnto helle. Not withstandinge beyng co
forted with the hope of his mercy / they were erecte vnto
eternall lyfe. For this euery penitent synner must aske this
pytycyon of almyghty god / saynge. **N**e auertas fa
ciem tuam a me et similis ero descendenti
bus in lacum. Blyssed lord toorne not a way thy face
but loke vpon me with a mercyfull chere and couynau
ce / gyue me grace and vertue that I be not lyke and sem
blable vnto them the whiche by the synne of dyspeyre do
fall in too eternall dampnacyon. But yf a myghty prync
ce or grete estate wyll loke vpon his subgecte with neuer so
mercy and cherefull loke and countenaunce / and in conclu
sion excercyse and she we noo mercy nor pyte vpon hym /
What auayle or prouffite is that vnto the sayd pooze man
Truly but very lytel. Therefore mercy is to be requyred &

asked in the the thyrde place. Almyghty god is mercyfull
aboue all other/and hath more affeccion vnto mankynde
than the husbande hath vnto the wyfe/the moder to the
chylde/or the fader vnto his sone. Of a trouthe grete loue
must be bet wyrt þ husbande & his wyfe. For it is wele

Relinquet homo patrem et matrem & ad-
herebit brozi sue. A man ones marved accordynge
to goddes lawes/shall forsake his fader and moder/and
kepe hym vnto his wyfe/as moche to saye/loue his wyfe
better thā his fader or moder. Many causes therbe why
a man may put his wyfe a way from hym with ryght / &
so put a way/ yf she come agayne/he may vtterly reiect her
But almyghty god loueth vs with a more constaūt myn-
de. For yf we synne neuer so oft/ neuer so greuously ayenst
hym/ yet yf we wyl retozne he anone taketh vs vnto hym
at all tymes/ wytnes his owne wordes spoken by his ho-
ly pphete Jeremye saynge. **S**i dimiserit vir uxo-
rem suā et recedēs ab eo duxerit virū nūq̃
alterum reuertetur ad eam ultra. If a man le-
ue his wyfe and she so gone a waye take another husban-
de/ shall he take her agayne / is not that woman contamy-
nate and polluted. But what sayth almyghty god more.

Tu autem fornicata es cum amatoribus
multis: tamen reuertere ad me dicit domi-
nus et ego suscipiam te. Thou synful persone hast
offen ded with many louers/ yet tozne agayne and I shal
take the too mercy. Here we se that god loueth vs moche
more constauntly than a man dooth his wyfe. Alsoo it is
manifest how tenderly those þ are moders do loue theyr

chyl dren / by the grete laboures and aduersytees Whiche
they suffre for theyr causes to brynge and poutyshe them
forthe in this Worlde / but almyghtye god is ferre aboue
them in louynge / for Whan the moders perceyue and fele
thunkefdenes of theyr chyl dren / anone they forgete them
Almyghty god deleth not so With vs / Whiche he confer-
med by his prophete Esaye / sayenge. **Quoniam potest**
mulier obliuisci infantem suum vt non mi-
sereatur filio vteri sui: et si illa oblita fuerit
ego tamen non obliuiscar tui. May a Woman
forgete her infant or chylde and not be mercyfull vnto y
chylde borne of her owne body: and yf she so do at ony ty
me for vnkynndenes she Wed / yet sayth oure lorde I shall
not forgete the / be thou neuer soo vnkynnde / yf thou Wylte
aske mercy. Therfore We be more derely beloued of god
than chyl dren ben of theyr moders. Last / faders Whose lo
ue is lenger durynge and more constant vnto theyr chyl-
dren / be not to be compared vnto y loue of almyghty god
No carnall fader may loue his chylde better than our he-
uenly fader loueth vs. It is Wryten. **Quomodo mi-**
seretur pater filiorum ita misertus est domi-
nus timentibus se. As the carnal fader is mercyful
vnto his chyl dren / so our lorde god almyghty is mercyful
vnto all that feere hym. And doubteles he is moche more
mercyfull as Cryst she Wed in a gospelspekynge vnto
carnall faders. **Si vos quoniam sitis mali nescitis**
data bona dare filiis vestris: quanto magis
pater vester celestis dabit spiritum bonum petentibus se.
If ye carnall faders be yf g euyl of yourselfe can fynde in your

herres to gyue good gyftes to your chyl dren. No w moch
more shall your heuenly fader Whiche is all good and it
selfe goodnes/re Warde them With his grace that Wylaf
ke it. This thyngge appered Well in this prodygall chylde
Whan he came to Warde his fader to aske forgyuenes. A
none his fader beholdyge his comynge alette Was moe
ued w mercy/Went to Warde his chylde/and at theyr me
tyngge toke hym about necke and kyssed hym. O synguler
loue of a fader. O grete pyte/not a lytel to be meruayled of
Let vs Wretched synners retozne frome our synfull lyfe
come vnto our heuenly fader lyke as this prodygall chyl
de dyde. Aske mercy With true penaunce and hope of for
gyuenes. For elles We can not haue it. This shall be our
saynge. **A**uditam fac michi mane misericor
diam tuam: qz in te speraui. Blyssed lorde graut
that I may obtayne thy mercy shortly Whan I call for it
With true penaunce and hope of forgyuenes/ for Why I
haue euer trusted in the. But Whan so euer a synner hath
obtainyd mercy of almyghty god/his cause is than y mo
re to take hede With as dyllygent study as he can/leest per
auenture he offende agayne/and so be in Werse case than
he Was before. This iteracyon to synne may happen. iiii.
maner Wyles. fyrste by Ignourauce of the good rule &
custome that he ought to vse beyng in clene lyfe for the co
ntinuaunce of the same. Seconde the crafty meanes of his
enmyes may perchaunce cause him retozne to synne/after
he hath knowlege of this sayd good ordre and custome
Thyrde by his fraylte and redyues to syne he maye offen
de agayne/he maketh pytycyons folowynge to be defen
ded frome these sayd thre perylls. Almyghty god hathe
euer ben soo mercyfull vnto all suche as call to hym With

a true mynde vnsaynedly and for a good entente to gyue
them knowlege in thynges that be doutfull. This appe=
red manifestly in the noble man called (Cornelius centu=
rio) Whiche all though he was a gentyle and not lerned
in the maner of Ihesus nor of crysten people/neuerthelcs
he prayed to god besyly to haue knowlege of the ryght &
true Waye. Our moost gentyll lord sent vnto hym an au=
gell/ Whiche gaue vnto hym monycon to goo vnto Sy=
mon peter of Whome he sholde knowe all his desyre. Al=
so a certayne man named Phylp a chiefe ruler of a toune
called Gaza/this sayd Phylp gaue hym self many tymes
to prayer/and on a tyme as he went to Iherusalem in pyl=
grymage / it fortunied that saynt Phylppe thapostle by
the commaundement of god companied with hym by þ
Waye/taught hym the maner and laue of Cryst wherof
he was Ignourante before. And why dyde almyghty
god shew to these persones þ Waye Whiche they shol=
de folowe but onely bycause theyr myndes were lyft vp
vnto hym callinge for helpe in the Waye of trouthe / for a
good entent and without saynyng. For it is Wryten in
another place. **P**rope est dominus omnibus i=
uocantibus eum: omnibus inuocantib⁹ eū
in veritate. Our lord is nygh vnto all that call vnto
hym/namely to all suche as cal vnto hym in trouthe. Ther=
fore lete euery synner not Wyllyng to contynue and erre
in the derkenes of ignourance/go vnto almyghty god by
prayer/say vnto hym with an hole mynde/(not spekyng
one thyng & thynke an other) these wordes folowynge.
Notam fac michi viam in qua ambulam
quia ad te leuaui animam meam. **L**orde gy=

ue me kno Wlege / she We me the Way Wherin I shal Wal
ke / gyue me instruccyon of thy comaundementes for I ha
ue lyft bp my minde vnto the. Besyde this Whan y synner
kno Weth the ryght Way Wherin he shall Walke fulfyll
ge goddes comaundementes / yet it may fortune hym too
fere lest his ennyes Whiche haue layde in his Waye gyle
full baytes brynge hym out of that Waye / & make hym to
erre agayne. The deuylles our grete ennemyes be betray
stronge / scripture sayth. **Nō est potestas sup ter-
rā que cōparet eis.** None erthely power may be cō
pared to them. And Whan they perceyue a synner leue his
synfull Way / and folowe thoꝝ dre of true penaunce than
is theyr full purpose set to contryeue hoꝝ to brynge hym
out of that Way by theyr bayne deceytes / Whiche none er
thely creature may resyst Without the helpe of our moost
myghty loꝝde god / vnto Whose sight al they tremble and
fle. He onely may be our socour & helpe ayenst these moost
cruell ennemyes. Almyghty god is as a stronge toure for
our defence agaynst all aduersaryes. **Turris forti-
tudinis a facie inimici.** Who soeuer may come With
in the cyrcuyte of this toure none ennemyes shall at any ty-
me haue power to hurt hym in body noꝝ soule. **Adēt
a latere eiꝝ mille et decē millia a dextris eis
ad eū autē non appropinquabūt.** Therfore y pe-
nytent synner must pray vnto god With all his myght to
thentent these sayd ennemyes craftely compasse hym not
by theyr subtyll meanes / & so lete hy fro his good purpose.
Eripe me de inimicis meis dñe ad te 2fugi.
Loꝝde delyuer me fro myn ennemyes. I come vnto the for
37.1.

to coure. Last euery penytent synner hath cause to fere lest
perauenture his owne freylte cause hym to erre agayne/
Whiche many do after they haue entred þ way of penaũ-
ce. And our fraylte is so grete þ without the mercy of god
we all sholde dedlyne frome þ ryght way. Saynt Poule
1st Cor. 10. n. volent' est nec currētis hoīs
sed nūcūctis dei. Man hath no power of hymselfe/
it lyeth not in his Wyll to cōtynue or do ony goodnes/ but
only by the mercye of god. A certayne Wyle man sayd.
Sciui quā aliter nō possū esse contūn' nisi
tu dederis. Lorde I haue alway knowen for a sure-
ty þ I can not contynue by ony meanes in my good pur-
pose wout the helpe of þ. Saynt Augustyne sayd vnto al
myghty god. **I**ubes dñe: & iube quod vis. Lor-
de graunte me to fulfyll thy cōmaundement/ & commaun-
de me what þ Wyll/ as who sayth the Wyll of god can not
be kept without his helpe/ he made vs & edued vs with
reason & fre Wyll/ bycause we sholde giue hede & kepe his
cōmaundementes. He may requyre of vs by a more Just
tytle ony thyng þ we can do/ than ony mortall lorde may
of his seruauntes/ not withstandyng he þ hath domyni-
on & rule in this worlde Wyll straytely cōmaunde his ser-
uauntes to fulfyll his mynde. For this lete þ penytent syn-
ner make his prayer to god saynge. **D**oce me facere
volūtātē tuā: qz deus meus es tu. Lorde tecte
me to accōplysh the thy Wyll/ for þ arte my god. **C**hyther
to is treated of þ synners fall/ also of his ryllynge agayne/
in what maner his refoynynge was. **T**hirde we haue spo-
ken of his pytycyon made to þ fader. Now in þ .iiii. place

We shall speke of þe warde Whiche in cōclufion he shall
receyue of his fader. What elles shall a meke & merciful fa-
der do to his sone retornynge to him wth so grete penaunce &
full purpose to amende/ but shortly brynge hym in to his
hous. So þe fader of this prodygall chylde vfed hymselfe
to his sone/ cōmaūded also his seruantes to clothe hym ne
we/ & prepayre a grete feest. Shall not our heuenly fader
do in lyke maner to a synner retornynge to hym: yes wout
doubt/ & moche more/ for he shall brynge his chylde not in
to an hous of a lytell cyrcuyte/ but in to his moost large ky-
gedome/ in to þe best & moost plenteuous cōttree. Who so
euer is ones eñtred in to it may neuer after erre/ or do amys
for þe Whiche thyng þe kyngdome of god is here called (ter-
ra recta) a lande wout erre. In an other place it is named
(terra bñctiū) þe lande of euerlastynge lyfe. Many tymes
it is also called (regio bñuoz) the regyon of them þe shall ly-
ue euerlastyngly. Many faders there be/ vnto Whome yf
theyr chyl dren returned þe wolde cast them in to strait pri-
sons there to be sore punysshed for theyr myssyuinge. But
our heuenly fader Whose spyryte is moche more meke/ as
it is remēbred by our sauour in a gospell spekyng to his
dyscyples Whan they desyred punysshement on þe samary-
tanes/ he sayd to them. **Nescitis cui⁹ spūs estis.**
Wote ye not of What spyryte ye be. As who sayth of a be-
nygne & gentyll/ not prone to do benegaūce/ but alway re-
redy to mercy/ þe fader of heuen is of a meke spyryte. It is
Wryten in þe boke of sapience. **O q̄ bonus et q̄ sua-
uis est dñe spūs tu⁹ in oībus.** Lorde how good
& getyll is this spyryte in all thy werkis. This gentyl spy-
ryte of our heuenly fader shal brynge vs into the lande wth
out erroute/ in to the regyon of eternall lyfe. for he onely

is worthy to be named a fader. **A** quo ois paterni-
tas que in celo et que i terra est nominatur.
Of Whome euery faderhode bothe in heuen & erthe hath
his begynnynge & name. In so moche therfore as he aboue
all other hath þ name of a fader/ therfore his dealynge
shall be the moze meke & gentyll vnto vs/ so þ the penytēt
may say as foloweth in the nexte verse. **S**pūs tuus
bon⁹ deducet me in terrā rectā: ppter nomen
tuū Dñe. Lorde thy good spyryte shal brynge & lede me
in to þ lande of eternal pleasure/ not by my o wne deseruyn-
ges/ but for thy onely name. Moreouer/ no doubt of this
prodygall chylde was meruaylously comforted & reuyued
by the f wete cōsolatory wordes of his fader where befo-
re he was in maner deed & perysshed/ as is shewed in the
gospel. **F**ilius me⁹ mortu⁹ fuerat & reuixit.
My chylde was deed/ & now is reuyued. Now is he reui-
ued/ truly by þ equitye of his fader. (Equitas) is called the
thyng þ phylosophres named epicheia whiche is propre-
ly the mynde of the lawe. A iuge ought rather to folowe
þ mynde of þ lawe than the extremyte of þ wordes wre-
ten in it. Elles as Cicero sayd. **S**ummū ius summa
iniuria trit. The lawe is bled extremely after þ wor-
des as they be wryten shal be many tymes grete wrong.
Example. Peraueretur there is certayne constytucion ma-
de in a cyte by this maner. If after a certayne houre in the
nyght ony persone ascende & come ouer the walles of þ cy-
te he shall suffre dethe. It fortuneth after ennemyes to co-
me & laye syege to that cyte/ thynkynge to gete it þ nyght
folowynge/ whiche thyng is vnkno wen to all the cyte=

cytens excepte one that by chaunce Was that myght shette
oute of the gates. This man knowynge the counceyle of
those enemyes/shortely dymmeth ouer the Walles of þe cy-
te/gyueth Warnynge to all other cytezens/ & so by hym þe
cyte is saued. Now accordynge to the wordes of the lawe
he sholde suffre dethe/ not withstandynge þe mynde of hys
Whiche made þe lawe Was ferre contrary. Thus after Ju-
stice Wryten he sholde deye/ but accordynge to equitye he
were worthy to haue a grete rewarde. Euen so it is Wri-
ten amonge þe lawes & ordynaunces of god. **N**ia que
peccauerit: ip̄a moriet̄. That soule that is synfull
shall deye eternally. If this sayd constytucion & lawe shol-
de be obserued accordynge as the wordes do soude/ se we
or none sholde be saued/ syth no creature Was euer borne
wout synne/ se we except. But the minde of this sayd lawe
& instytucion is to be taken hede of more than þe letter as it
lyeth/ Whiche mynde & entent we may gader of other pla-
ces in scripture. Almyghty god sayth by his pphete Eze-
chuell. **N**olo mortē peccatoris: sed vt conuertat̄
et uiuat. I wyl not the eternall dethe of a synner/ but
þe he be conuerted fro his Wycked dysposycyon/ & by his so-
doyng come to euerlastyng lyfe. Lo almyghty god wyl
thus/ this is his minde/ þe a synner beyng in deedly synne
is worthy to deye eternally/ but agayn yf he forsake synne
& by penaunce toyme to that blyssed lord/ he shall be saued
This is the equitye of this sayd lawe/ Wherof þe penitent
ought to take grete comforte & say þe foloweth. **U**ni-
tabis me inquitate tua. Lorde thou shalt comforte
me by the equitye of thy lawe. For where as I by synne
am deed spyrityually I shall remembre it and call for mercis

cyte & so be reuyned. The felicity & pleasure of the heuenly
cyte is incalculably grete/for Who soeuer is ones entred
in to it & made parte taker of that grete feest/shall neuer af
ter fele any myserie/neither of body nor soule. fyrst the bo
dy shall neuer after be mortall. Also Where it was ordy
nally brought forth in corrupcion/than it shall clye in cor
rupcion Without possybyltye of dethe. Our bodyes be na
turally feble & Weyke/but than they shal clye in strength
inennarrable. fether as touchinge the dysformyte of y bo
dy than it shall be all in glory shynynge bryght as y sonne
Where also it is gyuen vnto sensualityte/than it shall be all
spyrtyuall & the appetyte continually obedyent vnto rea
son. No slouth or sluggysshenes shall than be in it/but all
agyltye & quyknes. No grossenes/but it may perce tho
ro we any stone/be it neuer so thicke/no spot/no blemyshe
but all shynynge in glorye. The body shall than haue noo
mynde of any corruptyble thyng/for euer after it shall be
immortall & impassyble/it shall be at y tyme so spyrtyuell
that no rebellyen may be byt Wene body & soule/none en
uy/ne desyre to be exalted/no couetyse of ryches shall than
greue y body/but euery man gladde of other Without all
these sayd transitory thynges. Pleasure shal there be plen
teuous/for all shall be sacrate continually With the ryuer
of all pleasure. The prophete sayeth. **S**aciabor quia
apparuerit gloria tua. Blessed lorde I shall be ful
fylled and content Whan thy Joye shall appere/that is to
saye at suche tyme as it shall be thy pleasure to call me vn
to thy kyngedome. Moreouer in that celestyall regyon is
rest alway Without trouble. There shall euery man and
Woman be content to the vttermoost Without any mur
mure. But contrary Wyle/ in the regyon and countree of

this Worlde can not be but trouble and yreſomnes. For
Whether We conferme our ſelfe vnto the Worlde or forſa
ke it ſo moche as We may/ yet ſhall We ſuffre grete labou
res and affliccyon of the ſoule. I proue it by this queſtyon
Dooſt not thou that art deſprouſ to haue worldly pleaſu
res come vnto theym by thouſandes and in maner innu
merable laborpous meanes. Alſo Whan thou haſt optey
ned thy Wyll dooſt thou not fynde as many dyuers Ways
to kepe them. And laſt no man can tell ho W moche it gre
ueth the to remembre ho W thou ſhall leue all theſe pleaſu
res. Eyther to be taken a Way by force or ony other chaun
ce. Suche as gyue theym ſelfe to worldly voluptes may
Well ſaye. **Caſſati ſumus in via iniquitatis
vias difficiles.** We be made Wery in the labourous
Way of iniquyte to gete worldly goodes/ & We haue wal
ked harde Wayes that is to ſay taken grete paynes bpon
vs to haue them contynually in poſſeſſyon. For this cauſe
euery penytent after this lyfe ſhall haue the thyrde cōmo
dyte Whiche is this/ he ſhal be vtterly delyuered from the
ſe grete trybulacyons and come vnto euerlaſtyng tran
quyltyte & reſt. In ſo moche he ought to put his truſt onely
in god ſayng that ſolo Werth. **Educes de tribula
tione animam meam.** Lorde thou ſhalte brynge
my ſoule oute of all trybulacyon. It is alſo ſhe Wrd in the
goſpell ho W ſome hadde enuy that this prodygall chylde
Was ſoo lounyngly and mercyfully entreated of his fader
For his eldeſt broder the Whiche Was at al tymes perma
nent and abydyng in his faders houſholde toke it gre
uouſly/ alſo by the meanes of other ſeruauntes hadde en
uy at it. By this We may perceyue two kyndes of aduer
ſity.
¶.iiii.

sayes. One is of suche as thynke theymselfe to haue deser-
ued more than other / as they the Whiche be occupied in-
cessauntly in doyng good Werkes and operations With-
out intermyssyon of any deedly synne / and by that presu-
me of theyr deseruyng. The other is of those that Wyl en-
tyse a man to haue enuy. And they ben deuylles the Whi-
che many tymes bryng in to the myndes of good folkes
suche bayne prayles for theyr deseruynges. This thyng
Werde done in another parable / Where is the Wed ho
they that Were hyred about noone of the daye too Werke
in the byneparde receyued as moche for theyr labour &
trauayle as they the Whiche hadde Wrought all the hole
daye / Wherefore some hadde enuye and grudged agaynst
theyr houtholde fader at þ payment of theyr Wages / but
he anon swaged theyr enuy With his answeyrlapng.
Non licet michi quod volo facere. May
not I do What I Wyll. Lyke maner the older broder of
this prodygall chylde sayd. **E**cce tot annis serui-
ti bi et nunq̃ mandatum tuum preterini: &
nūq̃ dedisti michi hedum vt cū amicis meis
epularer: sed postq̃ hic filius tu⁹ qui deno-
rauit substantiam suam cum meretricibus
venit: occidi illi vitulum saginatum. Fa-
der I haue done the seruyce all þ dayes of my lyf hyther-
to / and at all tymes kept thy commaundemente / yet thou
neuer gaue vnto me so moche good as a kydde for to ma-
ke mery amonge my frendes. But at the comyng agayne
of this prodygall chylde Whiche hath spent his substaunce
With comyn Women folowynge the sensuall appetyte

of his body / thou hast kyled a fatte calfe & made good che
re for his retoznyng. Now ye perceyue With how grete
Indygnacyon this elder broder toke the forgyuenes & py
te etybyte to his yonger broder / by his good fader. But
this gentyll fader seynge the dysdeynynge mynde of his
eldest sone / came vnto h^e With swete & soft wordes sayn
ge. **E**il i tu sy mecu es et oia mea tua sunt:
epulari autē te gaudere o portebat: q² frater
hic tuus mortuus erat & reuixit: perierat &
inuent⁹ est. Sone þ hast ben With me contynually / &
all that I haue is thyne / be not Wrothe / for Where as thy
broder Was in maner deed / now is he reuyued / he Was
lost & now is foude agayne. For this cause I coude do no
lesse but make mery & be Joyous. On this maner our he
uenly fader shall answere oure ennies for the loue of his
penyitent chylde / With colde & soft wordes / Wherfore it fo
loweth. **E**t in inia tua disperdes in micos
meos. Blyssed lord thou shalte w mercy mytygate þ
enuy of myn ennies / so þ they shal haue no power ayenst
me. This fyrst kynde of ennies shall peryshe & come to
nought by processe. But the other Whiche as We sayd is
the enuyous kynde of deuylles þ dayly & hourly be about
to put in too the myndes of good folkes this calumpnyous
byce of enuy & malyce shal vtterly be dystroyed. Without
doubte these mortall ennies at all tymes lay Wayte With
as many subtyll craftes as they can to catche good people
in to theyr daungers / they coueyte nothyng more than to
haue soules in captiuyte / & so brynge theym in to eternall
dampnacyon. They euer bere / scourge / & crucyfyse soules in
this lyfe / & theyr desyre is to cōtynue Without ende / Whā

also they perceyue a penytent synner forsake his synfull ly
fe & myghtely ascende vnto þe trone of vertue w contyn-
aunce in þe same in spyte of them/than many tymes they ste
re suche as wolde be good vnto the syne of enuy/lyke as þe
seruaunt entyled þe elder broder whan he sayd. **E**rat
tuus venit & occidit p̄ tuus vitulū sagina-
tum q̄ saluū illū recepit. Thy brother is comē ho
me/ & for Joye that he is retorned sauf & sounde thy fader
hath slayne a fatte calfe. With the Whiche Wordes anone
this older broder was moeued to Indygnacyon/ & for an
ger wolde not come in to þe hous. But after this lyfe þe pe
nytent shal be endelwed w this other grete cōmoditye/ þe is
to saye/ he shall neuer after be troubled w these sayd enmy
es/ for they shall be caste do wne in to the depe dongeon of
hell for euermore. **E**t perdes oēs qui tribulant
aiam meam. Blyssed lorde thou shall vtterly cōfoū-
de myn enmyes Whiche now put my soule to grete trybu
lacyon. Our gentyll lorde & fader shall gyue With a good
Wyll all these sayd cōmodityes vnto the penytent synner
Whiche hath made hymselfe goddes seruaunt/ þe scrup-
de of þe deuyll vtterly abiect & cast a way. This moost wy
se craftes mayster almyghty god can not but make recog-
nycyon of his owne handy Werke/ namely whan the dyf
formyte & blottynge is clene done a way/ þe is to saye Whā
our synes wher With þe deuylls made blacke oure soules
in þe syght of god/ be clene expulsed by sorow & penaunce
he can not se penytent soules to peryshe/ for why/ they be
his lykenes. God create man of nought & made hym lyke
his ymage/ therfore man is a peculyer thyng onely im-
p̄p̄ed to god for .ii. causes. fyrst for by his po wer he was
create of nought. Secōde by cause he was lyke to his ow

146
ne ymage. But besyde these our lord may clayme mā for
his owne by a iustier tittle in lo moche he bought hys With
so grete a pryce/ þ is to say/ w þ precious blode of his ones
ly begoten sone. for this he may cal hys his owne of right
lete þ penytent synner come to this blyssed lord & saye. O
my lord god beholde thy creature þ þ hast made to thyn
ymage/ Whiche also þ redeemed w þ precious blode of thy
sone/ make recognycion of thyn owne symplytude. Helpe
to put away all þ is not of the. I beleche þ be to me as ry-
ght wyse as thou hast ben to other/ socour me þ am about
to ryle fro synne & come vnto the. Brynge thyn owne out of
þ myserable seruytude of deuyles wherin it hath be put
doun a longe season. Not bycause I am thy sone/ for of a
trouth I am vnworthy so to be called. But **Q**uoniam ego
seruus tuus sū. bycause I am thy seruaunte. ¶ Thus
is the fall of the synner in to mysery made open & she wed.
Also his trespynge agayne/ what his pertycyon shal be vnto
the heuenly fader. And last/ how many grete combytes
he shall optayne/ Whiche our blyssed lord fader of mercy
graunt vnto vs all. Amen.

Here endeth the expofycion of þ. vii. psalmes. Enpryn-
ted at London in the flete strete at the sygne of þ sonne
by Wynkyn de Worde. In the yere of oure lord. M
CCCC. lvi. þ. xvi. day of þ moneth of Juny. The
xxiii. yere of þ reygne of our souerayne lord kynge He-
ry the seuenth.



